

The Faithfull
DEPOSITARY
OF
SOYND DOCTRINE
AND
ANCIENT TRUTHS.

Maintained against all Opposition
of Science, *falsely so called* and
against the prophane and
Vaine Babblings of unsound
Teachers.

O R,
A Treatise on the 1 Tim. 6. 20.
By R. J. D. D.

*With the Authors Farewell to his English
Readers, as it is the World.*

Printed by S. B. 1643.

THE
DEPOSITARY
OF
SOUND DOCTRINE
AND
TRUTHS:

Opposition to the
doctrines, which are
the substance and
basis of our faith.



With the intention of presenting to his
readers a full and complete view of the
state of the world.

Published by S. B. 1880.



To the Reverend his Brethren, and ho-
noured Friends of the CLASSIS
of the Town and County of New-
Castle upon Tyne.

THese Sermon Notes, Preached by
your Appointment and Emphasis, at
two severall Ordinations, and which
since, partly through the importunity
of some of you particularly at severall times
(which yet took little Impression then) and chiefly
upon the earnest motion since, of the whole Classis
Assembled, were at length (though not promised
to you then, yet afterwards, whilst I looked on
Gods Call by you) made ready for the Publick
View; I now present unto you.

You have made them your own by your ear-
nest solicitation and request. Mine they are,
and I own them for matter of pains, and what-
soever weaknesse and defects may be espyed in
them. Gods they are for his assistance, and
for whatsoever is good, true, and wholesome in
them.

OFM. written
an Hinder-
son, April
19. 1640.
And of Mr.
John Dow-
ling, June
9. 1640.

them. The Churches they are for use, benefit
and Instruction; for whose good, next to Gods
glory (seeing you have judged them fit to be
Published for those ends.) I have now made them
yours, to be disposed of by you. If now, upon
further persuall, your Eye shall second and ap-
prove of the former judgement of your Eare, you
may have liberty (for me) to make them the ob-
ject of other Mens Eyes, as well as your own. But
then if others look not on them with a like bene-
volent Eye and aspect, you must also look to beare a
like share with me in such censures as the curious,
if not scornfull Eye of some shall cast upon them.
However, I shall entreat the Father of Mercies
to give unto his Church and People, in these di-
vided and unbrideled Times (being otherwise
hopefull for Reformation and true Liberty) the
Spirit of Power, of Love, and of a sound
mind and judgement.

So I rest and remaine still the same in this
mine Old Age, that is, The Lord Christs, yours,
and the Churches Servant.

R. Jenison.



1 Tim. 6. 20.

O Timothy, keep that which is committed to thy Trust, avoyding Prophane and Vaine bablings, and oppositions of Science, falsely so called.



Hese Words are part of *Pauls* Charge given to *Timothy*, and in him to all faithfull Ministers of the Gospel, for the use of the whole Church to the end of the World. *Paul* having Planted a Church at *Ephesus*, left *Timothy* there to make an end of Ordering and Establishing the

Pauls Charge to Timothy.

same. And because the Devill had already sown many false Doctrines and nice questions (by the means especially of false Christianized Jews) who corrupted the Purity of the Gospel in that Church, *Paul* (elsewhere employed in Planting Churches) Writes this Epistle to him, to instruct, strengthen, and encourage him; Exhorting him to Root out that evill Seed of false Doctrine, and to maintain the truth in its Purity, and the Church in its Integrity: foretelling also of other horrible abuses and corruptions which would befall the Church in ensuing Ages; exhorting him to forewarn the Church thereof, that it might beware of such things. Now besides divers other Lessons taught, and admonitions given; he especially gives Precepts necessary for *Pastors*, that they not onely preserve a good Forme in the State of the Church (both for Doctrine & discipline) in their times; but may leave the Church well established therein, in after times. And himself having had the glorious Gospel of the blessed God committed to his trust, by *Christ* who enabled him, and counted him faithfull, putting him into the Ministry, 1 Tim. 1. 11. 12. Gal. 2. 7. and having committed the same to *Timothy* in a summe and forme of sound

1 Tim. 3. 14. 15.

Especially commending himselfe and other Ministers to be Ordained.

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Words; he not onely chargeth Timothy to hold fast that forme himself, and to keep that good thing which was committed unto him, 2 Tim. 1. 13. 14. and here 1 Tim. 6. 20. but he would have him charge others, that they Teach no other Doctrine, 1 Tim. 5. 3. and particularly, not Doctrines of Liberty, 1 Tim. 6. 1. 2. 3. 4. neither give heed to Fables, 1 Tim. 1. 4. and that they strive not about words, to no profit, but to the subverting of the bearers, 2 Tim. 2. 14. But as for him (and other true Pastors) he would have him to warre a good warfare, holding Faith and a good Conscience, 1 Tim. 1. 18. 19. and to exercise himselfe (rather) unto godlinesse, 1 Tim. 4. 7. But now Paul having given Timothy this especiall Charge concerning such as he was to Ordain and appoint to the Ministry; so lay hands suddenly on no Man, 1 Tim. 5. 22. (And indeed men are not to be installed into Ecclesiasticall Office rashly or suddenly, without sufficient examination of gifts, and triall of life and conversation :) these particulars following are given in charge by him to Timothy, for himself and those others on whom he was to lay on hands, (and according to which, its thought fit that demands be made to such, as by the Forme of our Church Government, are to be Ordained Ministers.

1. Paul would have Timothy (and all such) to have a right Faith in Christ, and a firme perswasion of the truth, or Faith of God, which he is to Preach. This Charge he commit unto thee Sonne Timothy — holding Faith, 1 Tim. 1. 18. 19. that is, the true Doctrine of Faith, thy selfe; and charging others that they Teach no other Doctrine, ver. 3. neither give heed to Fables, &c. ver. 4. 5. even as Paul himself was Ordained a Preacher, and an Apostle, a Teacher of the Gentiles in Faith and Verity, 1 Tim. 2. 7. such must hold the faithfull Word, as they have been taught, Tit. 1. 9. and speak things which become sound Doctrine, Tit. 2. 1. otherwise, nothing but Pride will follow in Novices, 1 Tim. 3. 6. and through Pride, contentious, envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, or galling one another (as now, especially in these our dayes we find, 1 Tim. 6. 4. 5. He would not have us consent to any that teach otherwise, and who themselves consent not to whole some words, ver. 3. or to the Doctrine which is according to godlinesse, he would have us perswaded of the truth which we professe, against all opposite errors of the times.

In fit particu-
lars.

As concerning
August 29. 1648.
pag. 21. 6.

1.
Their faith and
soundnesse in it.

And perswasion
of the truth they
teach.

of sound Doctrine, &c.

3

2. Paul would have such as enter the Ministry, in desiring that Office, to intend the *Work* of it, and not the honour simply; yea, and to doe good in it, it being a good worke, and not (to much) to receive honour from it; nor would he have such either to ayme at any other base end, as *filthy lucre*; as some for that end teach things they ought not, Tit. 1. 11. or to doe ought of that nature, no not Preach Christ; but of the grounds of envie and strife, and of contention, to adde affliction to other godly Ministers. as Philip. 1. 15. 16. he would have us rightly to divide the Word of truth, 1 Tim. 2. 15. and for such as are zealous of spiritual gifts, he would have them follow after Charity, and desire Spiritual gifts, but rather that they may Prophesey, and that they would seek (not to vaunt themselves in speaking in unknown or strange Tongues, and in a vain ostentation of Learning, falsely to called or with excellency of Speech, or of (humane) Wisdom, and the ensing words thereof, 1 Cor. 2. 1. 4. but) that they may excell to the edifying of the Church, 1 Cor. 14. 1. 2. 4. 5. 12.

2. Concerning their Ends and Aymes in desiring the Ministry.

3. He would have such as are in, or enter into the Ministry, to be men of resolution, that they will use constant diligence in all the duties thereof, to give attendance to Reading, (not to depend on Revelations) to Exhortation, and to Doctrine; and to Meditate on these things; and to give themselves wholly to them, 1 Tim. 4. 13. 15. and accordingly to stir up the gift of God, which is in them, 2 Tim. 1. 6. and to be strong in the grace that is in Christ Jesus, 2 Tim. 2. 1. and in Preaching, to be instant in season, and out of season; to reprove, rebuke, with all long suffering and doctrine; for which he gives Timothy (and in him all other faithfull Ministers) a very deep charge, 2 Tim. 4. 1. 2. and 1 Tim. 5. 21. and 6. 13. 14.

3. Their Resolution and diligence in it.

4. He would have such to be Zealous and Faithfull in keeping and maintaining the truth of the Gospel committed to them, and the purity of the Church against error and Schisme, &c. even as he himself by Jesus Christ was counted faithfull, and by him put into the Ministry, 1 Tim. 1. 18. he would have them to teach no other Doctrine, neither to give heed to Fables, &c. 1 Tim. 1. 3. 4. but to hold fast the Forme of sound words, which he had taught in faith and love, 2 Tim. 1. 13. and to keep that good thing which is committed to them, ver. 14. and as in the Text, Keep that which is committed to thy trust, avoiding, &c. of which most haunc.

4. Their faithfullnesse and Zeale in maintaining the truth.

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3. *Paul* would have such to be also *unblameable* for life and conversation, and to be *examples* of *believers* in word, conversation and charity, 1 Tim. 4. 12. and ver. 16. *to take heed to themselves* (as well as to Doctrine) and *to hold* (as Faith, so) a good Conscience, 1 Tim. 1. 19. And in particular for the qualities and virtues required in Bishops or Overseers, and other Ecclesiasticall Persons; see at large, 1 Tim. 3. 2. 3. They must be *blamelesse*, &c. and among other things of good (and modest) behaviour, given to hospitality, apt to teach, not given to wine, no strikers, not greedy of filthy lucre, not covetous, &c. And therefore speaking of such perverse Disputers as suppose gain is godlinesse, and of the love of money, and coveting after it (as a cause of erring, or being seduced from the Faith) he presently adds, *but thou o man of God, flee these things, and follow after Righteousnesse, Godlinesse, Faith, Love, Patience, Meeknesse, &c.* 1 Tim. 6. 5. 10. 11. And writing to Titus, he thus directs him (and others) both for life and doctrine, *In all things shew thy selfe a Pattern of good works; In Doctrine shewing uncorruptnesse, gravity, sincerity, sound speech, &c.* Tit. 2. 7. 8.

6. And lastly, he requires in such, a purpose to continue in their duty against all trouble and persecution, and not to be ashamed of the testimony of our Lord, but to be partaker of the afflictions of the Gospel, according to the power of God, 2 Tim. 1. 8. and to endure hardnesse, 2 Tim. 2. 3. and afflictions, 2 Tim. 4. 5. and that by his own example, 2 Tim. 3. 10. 11. with 14. and 2 Tim. 1. 12. and Acts 20. 23. 24.

But now to pitch especially upon the fourth of these.

The Charge, in the Words of my Text, given unto Timothy is of speciall weight, and as it were the summe and whole of all with which he concludes this his first Epistle, breaking off all the rest, as if all were nothing to this; exciting hereunto by name, using at once an Appellation *Timothy*; and an Exclamation, *O Timothy, Keep that which is committed to thy trust, &c.* *ten paracatasthen phylaxon.*

So that in these Words, we have first, A speciall Charge given to Timothy, the first Bishop or Overseer of the Church of the Ephesians. Secondly, A Direction to the way, means, and manner of keeping it, in the Words, *Avoiding prophane and vain babbling, &c.*

4.
3.
They are blameable for life.

Contancy and purpose to endure Persecution,

The Speciall Charge here given to Timothy.

a. Parted;
1. A Charge.
2. A Direction how to keep it.

1. The

of sound Doctrine, &c.

1. The Charge is to keep this *Depositem*, or that which is committed to his trust. Concerning which, we have these four things to consider.

1. Who gives this Charge.
2. To whom it is given.
3. What this *Depositem*, or thing committed to his charge is.
4. The Charge is selfe, or Duty of keeping it.

The Charge is to keep that which is committed to his trust. Where, fourth charge.

Who gives this Charge.

1 Paul, Minister 11. 12.

1. Who gives it? Paul, This Charge I commit unto thee, *Sonne Timothy*, according to the Prophecies which went before on thee, &c. 1 Tim. 1. 18. Paul who had been charged with the Gospel himself, as is said, gives this charge in the name of God, to *Timothy*, not onely in this Epistle, but also (in his old Age) in the last Epistle that ever he Writ, his second to *Timothy*, which he writ in Prison at Rome, 2 Tim. 1. 13. 14. Hold fast the Forme of sound Words, which thou hast heard of me, in Faith and Love which is in Christ Jesus: That good thing which was committed to thee, keep, by the Holy Ghost which dwelleth in us.

Which teaches to transmit sound Doctrine to Posterity, by the example of Paul.

This example of his lets us see how careful, faithful Ministers are, and should be, of the good estate of the Church, and of soundnesse of Doctrine, when they are gone, transmitting the forme of wholesome Words and Doctrines of the Church unto Posterity; To which end *Timothy* is further charged in these Words, 2 Tim. 2. 2. And the things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. The like charge, in effect, Paul gives to the Elders of that Church of the *Ephesians* (who were to see his Face no more) telling them both what should befall to himself, and to them also; and how that after his departing, grievous Wolves should enter in among them, not sparing the Flock: Also of their own selves should men arise speaking perverse things, to draw away disciples after them: and therefore, he commits God's Flock to them, in these Words. Take heed therefore unto your selves, and to all the Flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. Acts 20. 17. 18. -- 25. -- 28. 29.

The like Charge he leaves with *Titus*. See Titus 1. 5. 6. 9. 10. 11. 14. and Chap. 2. 1. But speak thou the things which become

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become sound Doctrine, &c. To this example of *Paul*, I will only add that of *Peter* (to whom the Gospel (especially) of the Circumcision was committed, as the Gospel of the uncircumcision was to *Paul*, *Gal.* 2. 7.) he knowing his death was at hand, is carefull to remember them of their duty, that by Faith and good works, they would make their Calling sure, and to warn them to be constant in the Faith of Christ, which he doth (not by Preaching and telling them of any new truths or lights, but) by putting them in remembrance of such things as they did already know, being (in seeming at least) established in the present truth: *I will endeavour*, saith he, *that you may be able after my decease, to have these things* (these ancient, present, and fundamentall truths) *always in remembrance*, 1 *Pet.* 1. 12. 13. 14. 15. See also, 2 *Pet.* 2. 1. 2. 3. &c.

And if we, especially in these dayes when so many false Teachers add Heresies are abroad uncontrouled, doe our endeavour, both by Preaching and Writing, as God enables, to vindicate the truth, and to transmit it pure and sound unto Posterity, we doe but our duty, and, in all good Conscience, seek to discharge the trust committed to us, and commended both by the Precept and Praise of the holy Apostles, *Paul*, *Peter*, and others.

But what? Had *Timothy* here his Charge onely from *Paul*? No, we heard that *Paul* committed this Charge to him, according to the Prophecies which went before on him, 1 *Tim.* 1. 18. And these were from God. And accordingly, *Paul* chargeth *Timothy*, before God, and the Lord *Jesus Christ*, who shall judge the quick, and the dead, &c. 1 *Tim.* 5. 21. and 2 *Tim.* 4. 1. 2. that is, in the name, and as in the presence of God and Christ, by their command, and as he will answer it to them, when he was to give his accounts. So that it is God and Christ that calls and Ordains Ministers authoritatively; and *Paul*, *Timothy*, and their Successors, Ministerially, and by a Power derived. The call is chiefly and originally from God, who inables and puts into the Ministry, but he doth this by the hand ordinarily, and Ministry of men, his Officers, and by the means of an external call and Commission. As again, 1 *Tim.* 4. 14. *Not set out the gift that is in thee, which was given thee by Prophecy* (and therefore from God) *with the laying on of the hands*

of sound Doctrine, &c.

hands of the Presbytery, and 1 Tim. 1. 6. *Stir up the gift of God which is in thee, by the putting on of my hands, saith Paul.*

Where we see both calls, (both from God and Man) do and must concur, and the Call, Commission, and Command to Preach (as a Publick Officer) is not onely from God, but from the Church, and from the one (in an ordinary way at least, which by *Paul* here and other *Apostles* was settled in all Churches, for all Ages) as well as from the other. Of which a touch hereafter again.

Both calls (from God and Man) mutually con-
curre.

2. Now secondly, To whom is this Charge given? I answer, Its given by name to *Timothy*; and by way of Exclamation, O *Timothy*: This &c. or exclamation, saith one. *Enclavatio ista & profectus est pariter, & charitatis*, argued in him both foresight of errors, and Love or Charity; *Providebat enim futuros, quos etiam praecebat errare*, for he foresaw those errors would be, which he could not but grieve to foresee.

To whom this Charge is given, To *Timothy*. Vincent. Lirin. cens.

But what? Is this Charge given to him onely? No. *Quis est bodie Timotheus? nisi vel universa Ecclesia, vel specialiter totum corpus presbiterorum?* Who is *Timothy* in these our dayes, but either the Whole, or Universal Church, or specially the whole Body of the Rulers and Elders in it? who should both know, and teach the whole, and the onely will and worship of God, and hold fast the forme of sound words, received from the *Apostles*, &c. We all; both Ministers and People must look to meet with such errors, and to arme against them, by holding to ancient truths, and to the Scriptures of God, as *Peter* directs us, 2 *Per. ch. 1. 10. 20.* with *ch. 2. 1. 2.*

And so all Ministers specially.

3. What then is it, which is to be kept? or what is this thing which is committed to his trust? I shall give answer hereunto, 1. Negatively. 2. Affirmatively.

What this Charge is, or matter of Trust.

1. Negatively. Those of *Rome*, and *Reformers* by name, will tell us, that hereby are meant *Traditions*.

Negatively. Not *Traditions* but sides the *Writings* of *God*.

Well; I will onely thus reason: That which *Paul* committed to the trust of *Timothy*, is no other then the forme of words which *Timothy* heard of him, and was to hold fast and keep, 1 *Tim. 2. 12. 14.* Now this was either agreeable to the Scriptures, or not. If agreeable, then *Papists* gain nothing for such their *Traditions* as they please for. What advantage is it to them, or disadvantage to us, that *Paul* first preached

A strong Argument against *Papal* *Traditions*.

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and delivered in a summe and forme of whole some words; what he after wrote, (or, which is not so likely, that he first wrote, what he after Preached?) But if not agreeable, then must he be accursed by his own Verdict, (as he and we are by theirs,) *Galar. 1. 8, Though we, saith he, or an Angel from Heaven Preach any other Gospel, then that which we have Preached unto you, let him be accursed;* Where it being in the Originall onely (say^d or) besides that which we have Preached, condemn not onely such as teach contrary, but prater, besides Scripture, (which two yet, in matters of Faith are in effect, all one) and *Paul* speaks not onely against such as did bring in a New Gospel, but against such as inverted, or perverted that which he taught. The words which *Paul* taught *Timothy* were whole some words (sound in themselves, and healing words) even the words of our Lord *Jesus Christ*, the Doctrine which is according to godlinesse: and if he himself did *εὐαγγελίζεσθαι* teach otherwise, then, by his own sentence, he was Proud, knowing nothing, as in this Chapter, *ver. 3. 4.*

What he taught then, was (at least) Apostolicall, and therefore Divine, for it skils not whether God and Christ spake *viva voce*, immediately, or by such his Messengers, as whom he Inspired with the Holy Ghost, first to speak, and then to Write what they taught.

God reveals his whole will to his Sonne Christ; he to the holy Ghost (which receives of his) and so by it to the Apostles, and other Pen-men of holy Writ; they to us, by Writing; which Writing, or Word Written, is left to the Church, as the rule of Faith and manners, to the end of the World, (whatsoever come, whether older and Popish, or new and Fanatick Masters would tell us.) Yea, what *Paul* delivered was the Written word of God, which he both found Written, and left Written, as did also the other Apostles and men of God. *Paul* was separated unto the Gospel of God, which he had promised afore by his Prophets in the holy Scriptures. *Rom. 1. 1. 2.* neither Preached he to any any other Gospel: *Rom. 16. 26.* He Preached, (*οὐδεν ἑτερον*) no other things then those which the Prophets and Moles did say should come, *Acts 16. 22.* But where said they them? Where are these things to be found but in holy Scripture? *Link 14. 25. with 27. where Link reduced*

When Paul gave in charge he both found written, and left written.

That was the whole Council of God.

of sound Doctrine, &c.

reduceth all which *Moses* and the *Prophets* spake, to the *Scriptures*. Thus *Paul* ever proved his Doctrine by *Scripture*, *Acts* 17. 2. 1 *Cor.* 15. 3.

Now *Paul*, having according to the *Scripture*, delivered the whole counsell of *God*, *Acts* 20. 27. (and that to this Church of the *Ephesians*) it followeth, that either *Gods* whole will was not revealed to him, or that he taught nothing (at least for substance) which was not formerly Written by *Moses* and the *Prophets*.

Yea, as he and others found the summe of Heavenly Doctrine Written; so he and they left it (and no other) Written, though more fully and plainly. This is expressly and generally avouched by *Saint John*, 1 *John* 1. 1. 2. 3. 4. *That which was, from the beginning; which we have heard, which we have seen with our eyes --- declare we unto you, (that is by Preaching) And these things, (these same and no other things) we write unto you, that your joy may be full.*

Now *Christ* had first said to him; and to the rest, I have called you Friends; For all things that I have heard of my Father, I have made known unto you. And did he not the like to *Paul*, think ye, who had his Call from *Jesus Christ*, and received, and was taught the Gospel, Not by Man, but by the revelation of *Jesus Christ*, *Gal.* 1. 11. 12. to whom the whole counsell of *God* was made known? now, saith *John*, for himselfe and others, And these (same) things Write we unto you. What they as *Christs Disciples* received from *Christ*, that as *Preachers* and *Publishers* of his will, they taught by word of mouth, and delivered to others; as *Paul* here, to *Timothy*; and as his *Secretaries* and *Scribes* they wrote the same (even as they found it more briefly written) to the Churches of *God*; and to us.

So that we may conclude hence, the unnecessaryne, 1. Of *Popish Traditions*, whereby (though they pretend and call them *Apostolicall*, yet) they doe *irregularly* teach other Doctrine, so charging the *Scripture* with Imperfection, contrary to the Doctrine of the *Scripture*, *Luke* 16. 29. *John* 20. 31. 2 *Tim.* 3. 16.

2. Of supposed *New Lights*, and Revelations of the Spirit, without or against the Word, upon pretence whereof the sufficiency, yea and authority of the *Scriptures* is denied or lessened.

So did other Apostles also.

The unnecessaryne

Of Popish Traditions.

Of supposed New Lights.

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affirmatively.
by this matter of
trust are meant
pure things.

The Doctrine of
the Scriptures.

By Purports of
sound words ac-
cording to Scrip-
ture.

On which autho-
rity alone, the Con-
science of Belie-
vers will rest.

And now on the
pretended crier
Church or Spirit.

God himselfe being
the prime truth,
in all things, in all
Word, in works, in
our only Rule.

I answer affirmatively, that by the thing here committed to the trust of *Timothy*, are meant these four things.

1. *The Doctrine of the Scriptures.* 2. *Ministeriall Gifts.*

3. *The Office of Preaching.* 4. And lastly, *The care of Soules.*

The first thing then which is meant by this *Depositum*, or Thing committed to trust is, in the Scripture Phrase, *The Gospel of God, and of Christ*, which is said to be committed to *Pauls* trust, 1 Tim. 1. 11. and Gal. 2. 7. or the *Doctrine of the Scriptures*, being the plaiforme of sound Words and *Doctrine* according to Scripture; for such Doctrine alone is wholesome, sound and saving, as first discovers our disease. Secondly, Cures the same. And thirdly, prescribes means to preserve us in Spirituall health and soundnesse of mind, being the *Doctrine which is according to godlinesse*, 1 Tim. 6. 3.

Now this Forme or Pattern of wholesome words, must be taken out of Scripture, or be agreeable thereunto, from which it hath, and ever must have, its Authority; seeing the Scripture onely contains sound words and saving; neither will the Conscience rest in any thing but in this, *Thus saith the Lord*, not thus saith the Church, suppose of *Rome*, or thus we the Bishops and Clergy of *Rome* beleeve, because the Church, that is, we our selves have thus or thus said. Nay, nor simply thus saith the Spirit, unlesse it be according to this word: *to the Law, and to the Testimony*; if they speak not according to this Word, it is because there is no light in them. *Esay 8. 19. 20.* The true Believer saith, I beleeve thus, and so, because Christ in his word, and according to it, hath thus spoken: I beleeve, therefore have I spoken. One conclusion well drawn out of Scripture, will give more contentment, comfort and satisfaction to the Conscience, then an hundred out of mens authorities, or pretended revelations without the word. For as God onely, who is the first and prime Goodnesse, is above all to be loved, and other things in and for him, seeing mans affection can find no resting place till it pitch upon him; (for all earthly things leave it empty and unsatisfied;) so God onely is the first Truth; he himselfe for Being, as his Word, to us for knowledge: he is *prima, veritas Formalis*, the first formal Truth, which is fundamentally, radically, and essentially in him; as his word is *prima veritas Naturalis*, the prime or first

first and onely Rule of truth to us, he therefore alone and for himselfe is to be beleaved according to his word. A true beleavers judgement cannot rest but in the authority of God alone, as it is made known by his word, which is now (by Christ, by whom, as his essentiall word, and one in and from his bosome, he in these last dayes especially, speaks unto us, *John 1. 18. Hebr. 1. 2.*) Play, is now fully, savingly, and sufficiently manifested to us in the holy Scriptures; so that whatsoever rule or pattern is not taken out of, or agreeable to it, must not be listened unto. The Scripture contains that onely one, true, and most ancient and first Doctrine, which was, and is delivered to the Church, and is primarily of Divine authority in it selfe, and *Cannondall*, that is, a Rule of Faith and Manners, of Faith and Love to us.

Other Formes of Doctrine, or of Faith and Love, which are taken out of it, are Rules secondarily, that is onely so farre as they agree with this prime Rule. Thus, such summariy comprehensions of the Articles of our Faith as are in a more contracted manner, and according to the bare and naked Principles of our Faith in the Apostles Creed; as also in such larger Creeds as are explications of that former, as in the *Niceene, Constantinopolitan, Ephesine*, and that of *Athanasius*, are Rules of Faith secondarily, which we of this our English Church have acknowledged and doe, as not dissenting from them, but acknowledging the same Faith which the ancients (according to those Creeds) did hold for five hundred, if not seven hundred yeares after Christ. The like we say of such Forms, Models of Doctrine and *Catechismes* which are extracted faithfully out of Scripture. For what is such a Forme or Catechisme, but a little Bible? and what is the Bible, but a large Catechisme? both include and contain the same truths; the one more scatteringly, yet originally and primarily; the other more summarily, and secondarily; and as may serve more fitly for order, method, and help of understanding and memory; and so for compendiousnesse of learning the Doctrine of the Scriptures, which otherwise contain many large explications, examples, and matters not Fundamentall, or of that necessity to be known.

Other Formes, Creeds and Catechismes have their use, as secondary rules to us.

2. The second thing here meant, are *Ministeriall gifts and abilities* to dispence and divide this word aright with judgement,

Ministeriall gifts

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which must be
played

ment, and such graces of God, which are given them by Jesus Christ, being in every thing enriched by him in all utterance, and in all knowledge, whereby they come behind in no gift, which gifts Paul acknowledged to have been in the teachers of the Church of Corinth, though they made but little good use of them, but abated them to nourish Factions and Schismes among them, whilst, though they had ability of utterance, yet they spake not all the same things, but nourished contentions among them; yea, Preached Christ, and painted him out (to the obscuring of his glory, power and wisdom) with excellency of Speech; and with the enticing (or periwasible) words of humane wisdom, but not in the demonstration of the Spirit and of power, 1 Cor. 1. 4. 5. -- 7. -- 10. 11. &c. and ch. 2. 1. -- 4. whereas he tells them that *though there be diversities of gifts, yet the same spirit* -- and that the manifestation of the Spirit is given to every man to profit withall, whether those gifts be the word of wisdom, the word of knowledge, the gift of faith, of healing, of working miracles, of prophesie, of discerning of spirits, of diverse kinds of tongues, of interpretation of tongues, 1 Cor. 12. 4. -- 7. 8. 9. 10. These and such as these, Paul calls that good thing committed to Timothy, 2 Tim. 1. 14. namely, the graces of the Spirit (which must also be kept by the holy Ghost which dwelleth in us) whereby Ministers are enabled unto their Function, and which they are to stir up, 2 Tim. 1. 6. and to make use of for the spirituall good of others, not for vain ostentation, and to the adulterating of the truth and Gospel in the simplicity of the same.

and accounted

And being thus committed to Ministers, they, and we all, are taught, first that an account must be given of them. Secondly, that we must be faithfull in the distribution of them, being entrusted with them by God. And thirdly, that they must not be buried or suffered to lie idle, and be unemployed; the use and exercise of them is the way both to keep and to increase them, seeing to such as have, more shall be given. And herein spirituall gifts differ from worldly, which perish and decay with use; but so doe not spirituall graces: they are lost onely whilst they are not employed. but, as it were, laid up in a napkin; as we see in him that hid his Talent, which was therefore taken from him, and given to him that had, and well employed. Ave; and in such now adates as for want of exerci-

sing their gifts, otherwise good, become more and more unfit for the Ministry, and unable to doe the work of it.

3. The third thing committed to the charge of Timothy, and included in it, is the Function and Office it selfe of Teaching and dividing the word aright. This charge I commit unto thee Sonne Timothy according to the Prophecies which went before on thee, 1 Tim. 1. 18. These things teach and exhort, 1 Tim. 6. 2. I charge thee before God and the Lord Ies^{us} Christ, -- Preach the Word be instant in season, out of season, reprove, rebuke, exhort with all long suffering and Doctrine, 2 Tim. 4. 1. 2. These duties be ong to his Office and charge. yea you may see him specially charged to charge some that they teach no other Doctrine, 1 Tim. 1. 3 4. and saith Paul, The things thou hast heard of me -- the same commit thou to faithful men, who shall be able to teach others also, 2 Tim. 2. 2.

The Office is full of teaching.

From which places, and part of the Charge, we gather these two Lessons. First, That Gifts and Abilities alone, make not a Minister of Christ, (in an ordinary way) and that Preaching of the word is not meely an Act of Gifts, but of Office, so that Gifts and Calling, Matter and Forme must concur to the constitution of him who exerciseth a Publick Ministry. So that if men will arise of themselves from among their Brethren, and fill their own hands, and run, being not sent, Its a Signe they are no true Prophets of God, (though we suppose they speak truth) as teaching without call or warrant, and such Order as God hath set in his Church. Jer. 23. 21. 22. 25. 32. and Jer. 14. 14. Christ himselfe was called of God, as was Aaron, Heb. 5. 4. 5. And saith this our Apostle, Rom. 10. 15. How should they Preach (he saith not without gifts, though these be required, but) unlesse they be sent? Its granted, that every Member of the Church may use his own Talent, as a Member, and in the communion of Saints, to the good of others, in their own Families and relations, but not as a Publick Instrument of the Church, and by vertue of any mission or commission from God, such as is given to Ministers sent of God, with promise of a blessing, as Math. 28. 19. 20. I doubt not but that in great Corporations and Counties, there are, or may be found some who are neither Aldermen, Justices, or in Office, who yet if they were called, were sufficiently able for

Whence was learned two lessons.

1. That Gifts alone make not a Minister.

Though the gifts of private men and women may and must be used, yet they make them not Ministers.

The Ministry is a distinct Calling from others.

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parts and abilities, to discharge the trust committed to them, Its not a mans able parts makes any, suppose Steward of your house, but your committing the Keyes into his hand; neither do Abilities, but Commission makes an Ambassadors. When the Ministers of England have pleaded, (among many other things to prove their Calling) *the gifts which God had given them*, those of the separation themselves have shewed some scruple in the point, and are wont to tell them, *Qualification is no calling*; and so we say, that every one that is fit to be a Minister, is not therefore called to be one. But he that is otherwise called to be a Minister, and hath had sufficient triall of his abilities, and of good successe, and Gods blessing on his gifts, in the conversion of many Soules, may, to his comfort, and to the further assurance of his calling from God, as well as from man, pleade the same with such as question it, or *seek a Proove of Christ speaking in them*, appealing to such (as the Seale of his Ministry) whom he hath begotten by his Ministry again to God. This was *Pauls* case, and he was so farre put to it, that he was either to make good his Call and Ministry from that Argument, or to conclude them unsound Christians or reprobates. 2 Cor. 13. 3. -- 5. and 2 Cor. 3. 1. 2. 3.

But how comes it to passe now adayes, that the Calling of such, who have both their gifts from God, and a Call so farre also from the Peoples acceptance of them, is so much questioned by those that maintain, That *any one sufficiently gifted may Preach, and he whom the People shall accept of as a Minister to them, is thereby made a Minister*? Here thus farre the termes are equal, and we may pleade both these as well as themselves. Yet see the bold presumption of many, who intrude into the work of the Ministry (upon what grounds, or to what ends, I leave others to guesse at) and (to Preach themselves into the calling) endeavour to Preach, or (by revilings and aspersions) to Prate others out of it: these being such, for the most part as declare themselves false Prophets, bringing in (under pretence and name of *New Lights*) and reviving *old and damned errors*, as well becoming such *unordained and unordained* Preachers, drawing also the itching Ears of the People after them, and withdrawing them; by separation, from that Ministry, unto which (unlesse they be reprobate

In which yet Ministers may be confirmed by and from their gifts graciously and of justly implied.

the reproofe of others teachers.

Shew Seamen in the Epistle to the Hebrews.

reprobate indeed concerning the Faith, and unsound converts) they owe themselves and all they are.

2. From the former point; That the Office of teaching is part of this charge, we gather this *second Instruction*, that besides the *inward call from God, an outward and Ministeriall Call from man; or Ordination*, especially in an ordinary way, and in a settled Church, is necessary, and not to be omitted, as we have briefly shewed* already. Where though *Timothy* were by Prophecies before on him, and by revelation from God, signified unto the Church to be designed and called to the Ministry, (as others the like, *Acts* 13. 1. 2. 3. though in a case somewhat different) yet the charge of teaching, was by *Paul* committed to his trust; and that by the laying on of the hands of the Presbytery, 1 Tim. 1. 18. with 4. 14. and 2 Tim. 1. 6. This Order we find in Scripture, *Christ* the chiefe Pastor, 1 Pet. 2. 25. (in whom is the power of making Ministers,) Ordaines twelve Apostles, *Mark* 3. 14. The Apostles as next to him, and as his Stewards and in his absence, and by his direction and command Ordained Elders, *Acts* 14. 23. And to Elders, and not to any other, the Apostles from God, and in his name, and by his appointment, give Power of Ordination of other Elders successively. So that though they, thus Ordaining, (which is objected by some) were extraordinary Persons for gifts and calling, yet that was fit and necessary in the first settling of Government: neither are such gifts and calling needfull now in their Successors (for then we should not Preach their Doctrine left us in writing, in which as well as in Ruling, and settling of Government their calling was extraordinary.) Now they settled Government in every Church then in their times, in which was an uniformity, both in matter of Doctrine and discipline, as *Paul*, speaketh of both, useth these expressions, *As I teach every where, in every Church*, 1 Cor. 4. 17. and, *So Ordain I in all Churches*, 1 Cor. 7. 17. And speaking more expressly of disorders in the Church, he concludes, *But if any man seems to be contentious, we have no such customs, neither the Churches of God*, 1 Cor. 11. 16. compare also ver. 2. 3. 4. howsoever as is acknowledged by some of the separation, *The Churches of the New Testament continuing and abiding, (to which may be added, revived and renewed)*

That an outward Call from Men, and Ordination is also needfull.

* Pag. 6.

Being according to Gods Order.

The Elders being such as are called of God.

Robinson and Seaman, in his Predication, p. 36.

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in this State, Faith and Order, wherein they were set, and established by the Lord in the hands of his servants the Apostles and Evangelists, were to receive their Ministers constantly by succession after a sort, namely, so farre as that all succeeding Ministers were to be Ordained by Ministers, and not otherwise. As the Apostles then Ordained in all Churches; and Ordained themselves or appointed others to Ordain, as Titus, Tit. 1. 5. and Timothy, 1 Tim. 5. 22. So by virtue of that Apostolicall both Practise and Ordination we conclude, that, the Ministry being an Office or Calling, the way of entrance into it, appointed by him that appointed the Office it selfe, is, and ought to be that Power of Ordination which God hath committed to the Elders of the Church, to whom it belongs to Constitute and Ordaine other Elders, who thereby receive a positive Mission; and their Office of Preaching, and of doing other duties proper to the Ministry. This Power some make to be onely in and from the Election of the People, without Ordination by Imposition of hands, which they say is not essentiall to the manner of entrance. Essentiall? No more is Baptisme, or the Lords Supper to the Being of a Christian, or to Salvation, yet of excellent use, and of clear Institution.

But for Ordination; we Reade, That, when one was to be Ordained an Apostle in stead of Judas, or made and constituted a Witnesse with the rest, of Christs Resurrection according to a motion made from God by Peter, (who stood up in the midst of the Disciples, who were an hundred and twenty) Its said they appointed two, They, the multitude; appointed or set before them, whereof the one was to be Ordained or made a Witnesse: by whom? but by the Apostles, after the Lord had by Lot made known whom he had cho'en. And this was done in this Order: First, Peter propounds to them, as from the Lord, and as Moderator of the Assembly, what was to be done. Secondly, the Multitude or People pitch upon, and chuse out of, and from among themselves, two, whom they set and presented before the Apostles. This done, then they betake themselves to Prayer; for this was the great matter of moment, and greater then Election of the People; Then fourthly, the Lot falls upon Matthias. And lastly, he is Ordained, and ever after numbered with the eleven.

This Power is not in the People. Election and Presentation is allowed them, but not Ordination.

Geneſhai.

Act. 15. 22. 23.

Hoseian.

As in a like instance,

of sound Doctrine, &c.

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But you will say, this was in the choise of an Apostle, therefore know that the like order was observed, and the Apostles and Ministers of the Church Ordained men, even to the meanest Office it selfe; which Ordination belongs to them, and not to the People alone, whose office is to elect, chuse or present, but not to Ordain. This is plain by *Acts 6.* in the appointment of the office of *Deacon-ship*, to seven chosen men, where we shall see, That election of the People is but preparatory (even in that very lowest office,) Their office was to nominate and present some persons from among themselves to that office, who being considered of, tryed and approved by the Apostles, were accordingly to be Ordained. See these things more distinctly and observe the order which then was, and still ought to be in the Church of God, and the subordination between officers and people. The authority of calling the Church together (upon a speciall occasion) was in the Apostles *vers. 2.* Then the twelve called the multitude of the Disciples unto them, and said, &c. They also communicated their counsell with the people, nothing was done without reason and order. *Look yee out among you seven men -- whom we may appoint over this businesse.* Where we see, The People are allowed to chuse, nominate, and present, and so farre to have a common suffrage to chuse into this publique office. Onely the Apostles appoint and ordain. And this is a good middle way to prevent confusion in the People, and tyranny in the Rulers. This example shews first, how the Disciples and People before Election, must consider and look out fit men, both for number and qualification (they are supposed to be wise, discrete, diligent, in their choise, and conscionable in commending such onely as are fit.) Secondly, how, after their election, they must shew their approbation, and make their presentation: For when they had chosen Stephen, and the rest, they set them before the Apostles, *vers. 5. 6.* Thus farre the People or Multitude had power, so that if they made not a good choise, they might thank themselves. The next thing is, that now after election but before ordination (as the chiefe businesse of all) they joyne in Prayer: after which the Apostles (not onely as Apostles, but as Elders of that Church, then and there gathered) approving of the Peoples approba-

Instance given
in the Ordination
of Deacons; in
which the people
had the power
onely of election
or nomination.

No. of ordination

281a.

Must these are they
to give a Govern-
ing power to Elders
which belong, on-
ly to Elders, them-
selves.

2 Tim. 2. 2.

which is shewed
out of 1 Tim. 5.
21. 22.

tion; Ordained and laid their hands on those which were pre-
sented, ver. 6, Now if such Ordination to the meanest office
in the Church (which yet is called a *Businesse*, or a necessary
work) be needfull, how much more to the highest and great-
est, (now in a settled Church) and to the office of Elders and
Preaching Ministers who are not to receive their governing
Power from the People or Church, though elected by them,
for which they have no Commission from Christ, such as Offi-
cers have, whom the Scripture makes distinct from the Flock
and People, who are commanded to be subject and obedient
to their Bishops, Pastors, and Rulers, *Acts* 20: 28. *1 Pet.* 5. 2.
Heb. 13. 24. It belongs therefore to Elders to ordain Elders,
not to any unofficied man. I shall onely by one place (now)
shew that the Apostle *Paul* in Planting of the Churches, as
that of *Ephesus*, and setting a way how *Timothy* and others
should behave themselves in the house of God, gives *Timothy*
a charge, which he also was to commit, by way of like charge,
to faithfull men, and so from one to another,) whereof this
was part, *Lay hands suddenly on no man, neither be partaker of
other mens sinnes.* Where we have either a direct Precept, or
the duty presupposed, for Ordination by Elders: the restriction
or manner of doing it (that he must not doe it suddenly or
rashly) confirms not onely the lawfulness (which I take
such as are for the peoples power this way, will not easily
grant) but the Office and Duty of Ordination by laying on of
hands: which they are to doe, but not rashly or suddenly,
(without due triall and knowledge) though the people should
elect rashly: Yea doubtlesse, in such case, the Presbytery is
to reject that rash Election, and make it void. To try and
judge of the sufficiency of able Preaching Ministers in all
points, cannot be thought to belong to the body of the peo-
ple, (scarde one of many hundreds being of ability to to
doe) which yet such as Ordain are bound to doe, *Tit.* 1. 5. &
to 12. Now the charge given *Timothy*, is not against hasty
Election, (but Ordination) as in all reason it should have been,
if Election had onely or chiefly made the officer: but we see
the charge is more expresse, that Ordination rather then Electi-
on, should not suddenly and hastily be made. Not to say
that the Scripture speaks much and plainly for Ordination,

but little or nothing, or but obscurely for popular Election of Elders: yea, I might add, if that power by Christ or his Apostles had been left to the body of believers. It had been much easier to have writ to the Churches, that they should ordain their own Elders, then either to have travelled themselves, or to have sent *Timothy* and *Titus* for that purpose, as *1 Tim. 5. 22* and *Tit. 1. 15*.

But in this Point more need not be said. Onely I will conclude, that if any, upon a contrary conceit, or upon any other prejudice, shall either himselfe being a Minister, lay down, (at the peoples feet) and so renounce, his Ministry, being formerly ordained a Minister, in, and of our Church of *England*, and then take it up as from them again; or, by so doing or otherwise, shall seek, not onely to make *Ordination* unnecessary for the future, but null and voyd for the time past: I say, I shall account it a most unworthy act in such a Minister, and an argument of weaknesse, sillinesse, if not malignity in such other, whoe soever, as would thus traduce, or question the lawfulnessse of the Calling of us Ministers formerly *Ordained* by Presbyters or Bishops, and so make it a pretence why they will not heare us, either at all, or otherwise then as gited men, and as they would heare any the meanest and most illiterate Trades-man, if they conceive him to have gifts.

To lay a man formerly Ministry down the peoples feet -- as unworthy act

The chiefe objection or pretence which such make against us, is that our *Ordination* was, and is by *Bishops*, or by such as had their *Ordination* from *Bishops*, as they from Popish Bishops formerly, and therefore it is *Antichristian*, and we *Antichristian Ministers*.

The chiefe objection answered, And is shewed.

To which I answer. 1. This is an *Antichristian* censure, and ought no more to move us, then (as one expresseth it) to find *Rahel* and *Thamar* among those, through whose loines the naturall Succession of our blessed Saviour is propagated from *Adam*.

Answer to the Diatribe in Epist. that Ordination is no Antichristian, though used, or abused by Popish Bishops and Presbyters, ibid. p. 85.

2. Though Bishops seem to be a superiour Order, (and some of them made such a claime), yet in point of *ordination*, they are and were to be looked upon as Presbyters, and Elders, and not as a superiour order, which neither our Church or State did ever so declare them to be, but declared against them. Nay,

They ordained as Presbyters.

they

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they were first Elders before they were Bishops, and of Elders were made Bishops in way of *accumulation*, not in way of *primat*ion, as if they so ceased to be Elders; and if they erroneously thought themselves a superiour order to Presbyters, their error could not make them no Presbyters. And therefore Bishops onely and alone were never authorized to lay on hands, excluding Presbyters, but together with them, as fellow Presbyters, (as also *Peter* writes and styles himselfe. 1 *Per.* 5. 1.) Prelacy did no more annihilate their being Presbyters, then Pharisaisme did the Jewish Priesthood; Nay, it would be considered whether the Papists themselves make not Bishops and Presbyters one Order, who (as we are told) judge, that if a Deacon should be made a Bishop, *per saltum*, he hath no power to ordain Presbyters.

3. which alone may be abundantly sufficient. *Ordination* being, as is shewed, of primitive Institution, to be of use in the Churches in succeeding ages, and to continue in the Churches of God in all ages and places. Such abuses, as in former times, did any way adhere, through mens corruption, unto it, can no way null or make voyd that Institution, especially after it is purged of such abuse, and these saylings, in and by such as received such ordinations, if any were, repented of: true Repentance, after saylings being, in Gods account, equivalent to Innocency; otherwise woe to all true penitents and converts. Though therefore ordination came through the hands, even of Popish Bishops, yet neither doth it make their calling and order lawfull, or the Church of *Rome* a true Church; or yet ordination now, (according to Gods Word and first Institution) unlawfull. The Church of *Rome*, though we should deny it to be a true Church, yet it is not hereby justified because of the lawfulnessse of Ordination, because in a false Church there may be something true. And we say, that the *Roman* Church was at first a true Church, and had divine Truths and ordinances in it, which (good at first) came through the hands even of Popish and Antichristian Bishops, and were much aspersed with their Leaven which yet we now (having reformed the abuses) still hold, and doe, and must maintain, by virtue of the originall of them, and of the Primitive Institution, purging out (or if guilty) repenting of the same.

Such

Deuotion, pag. 18

Ordination was long before Antichrist arose, and thus shall continue (being reformed) by Reformed and Apostolical Institution.

of sound Doctrine, &c.

Such Ordinances of God were Baptisme, and this of Ordination or Imposition of hands, both which are joyned together among the Principles of the foundation spoken of Hebr. 6. 1. and both were even from the times of the Apostles in the Church of Rome, long before she became Apostate, yea and have been there continued to this day, howsoever mingled with many corruptions and inventions of their own, being in themselves of God and no humane Inventions: neither of them brought in by Antichrist into the Temple of God, but had a Being therein before Antichrist sat there. Should we then, because these ordinances were corrupted by Antichrist, call them Antichristian, when, and after they are purged from whatsoever of Antichrist was in them? or shall wee look on them as nulled and made voyd by Popish Bishops to all that now partake thereof, that there should be conceived any need of the Iteration or repeating of either of them? And is the rather speak of them both together (though the one onely do properly belong to my present argument) because the *baptists* are alike against both, upon the same grounds, as supposing that Antichrist hath utterly destroyed all Gods Ordinances: so that there was not true Baptisme retained and had among them: and so for Ordination. Whereupon as they began to Baptize themselves again, so to account all ordination, which they conceive to be derived from Antichrist, to be Antichristian and voyd; and to require that if any formerly ordained should be called to exercise his Function in any of their separate Congregations, he should utterly renounce his former ordination (though originally from God) and receive a new Call and Power from the People, or by a new Imposition of hands. But we, though opposite to Popery and Prehacy, doe with much better reason, judge both Baptisme and Ordination valid, and not to be changed, whilst we look to their first Institution from God, and onely purge them from the defilements they received under that generall defection and Apostasie in the Church of Rome, by reforming what was amiss therein, putting difference between such Fundamental Truths first received from God, which God did preserve when Antichrist reigned, raged, and raved most, such (among others) were the essence of Baptisme, and the essence of a true Ministry.

At such
Baptism.

There needs no distinction
either of
Baptisme or Ordination.

St. or

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story dispensing it, so that even when the Church was in the Wilderness, her Pastors did feed her there. *Revel. 12. 6.* -- 14.

But enough to satisfy the indifferent Reader in this point, and to leave unconvinced the peevish and perverse, who must enjoy their own fancies and will, and who will yet separate from us as Antichristian, which reproach, the Lord lay not to their charge. Let them also see how they can answer it, who pretend to acknowledge the Church of *England*, and her Assemblies, to be true Churches, and yet separate themselves from the same.

4. Now we proceed to the *fourth Thing*, included in the Charge given to *Timothy*, and committed to the keeping of Ministers; and that is, *The care and charge of Soules*, and the Salvation thereof, as the chief end of their gifts and calling. Ministers are by Vertue of their Calling, *Keepers* of Gods Church and entrusted with the Soules of his People, committed to their charge. The winning or losing of Soules depends much what upon them, upon their diligence or negligence, (even the Salvation of such Soules as the Sonne of God hath purchased with his blood :) They had need take heed unto themselves (and to their lives and conversations) as also unto their Doctrine, that they continue therein; for in so doing (and not otherwise) they both save themselves, and those that heare them.

Their Relations shew them to be *Keepers*. The Church of God is Gods *Flock*; and they by the holy Ghost are made *Overseers*, to feed the same. *Acts 20. 28.* So *John 21. 15. 16. 17.* Feed my Sheep, feed my Lambs, and so they keep them in health and soundnesse. So the Church is Gods *house* and *Family*, and they are *Stewards* of the *Mysteries* of God, and *Rulers* over his house; to give them their portion of meat in due season, *1 Cor. 4. 1.* *Luke 12. 42.* It is a *City*, and they *Sentinels* and *Watchmen* to keep it in safety, and to give warning. *Ezek. 3. 17.* Its his *Temple*, and they not onely *Builders*, of it (under him) out of the rude quarries and Woods; but also *Keepers* of holy things, belonging unto it: as of old. The Ark and holy things were committed to the Custody of holy Persons onely. Yea, the Church is Gods *Vineyard* and *Husbandry*, and they *Keepers* and *Dressers* of it. Yea lastly, it is Christs *Spouse*; and their office is, in a holy jealousy to watch over her, and so to keep

the fourth thing in
the charge, 4. The
care of Soules.

See 10. 28.

Tim 4. 16.

Which is shewed by
the relations be-
tween Ministers
and their people.

of sound Doctrine, &c.

keep her, that her mind may not (by the subtilty of *Satan*, and seducers) be corrupted from the simplicity that is in Christ, but that they may present her a chaste Virgin to Christ: not suffering her to be corrupted by others, much lesse corrupting her themselves.

2 Cor. 11. 2.

Therefore great and dangerous is their charge, if they look not well to it. Its a Charge, and Burthen formidable, and terrible to Angells themselves, and heavy enough for their shoulders. They had need be carefull, for they *Watch* for the Soules of such, over whom they have the rule, and must give an account, *Hebr. 13. 17.* They had need be wise, for this rule and government over Soules, is, *Arts Artium*, the great Art of all other Arts, as one calls it.

The charge is great

As this shews the *Honour* and *Dignity* of the Calling, so the *Barthen* and *Duty* of it. And for some *Directions* to this duty, of keeping the Soules of Gods People committed to us, to that which hath been said in the beginning, in the particulars of this Charge given by *Paul* to *Timothy*, and in him to all Ministers. I will briefly subjoyne these.

Some directions how to keep Soules

We doe, and must endeavour to keep Soules.

1. By *Preaching Gods pure Word*, and it alone, unto them: thus, by taking heed to our Doctrine, as alio to our lives and selves; we save our selves, and them that heare us, *1 Tim. 4. 16.* otherwise we bring no profit to them, *Jerem. 23. 22. -- 28. -- 32.* But doe overthrow their Faith, *2 Tim. 2. 17. 18.* And this requires *Wisedome* and *Diligence*.

2. By *strengthening the weak*, healing the sick, binding up the broken, &c. *Ezek. 34. 4. -- 16.* This requires *Residence* and *Attendance*.

3. By not suffering them to be spoyled by the Wolfe or Fox, against which we must cry, to chase them away, yea, and must goe up into the gaps, and make up the hedge for Gods People, where its broken down, and so stand in the Battell, in the day of the Lord (against all enemies of his peoples Faith and Soules) earnestly contending for the Faith, which was once delivered to the Saints, confuting errours, *2 Tim. 3. 16.* and with *David*, to our power, delivering Christs Sheep out of the mouth of the Lyon, and paws of the Beare. And this requires *Conscience*, *Zeale*, *Ability* and soundnesse of judgement.

Ezek. 13. 4. 5.

Psalm. 124.

4. By

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4. By commending them by Prayer to God, *Acts 14. 23.* This requires *humility* and *selfe-distrust*.

5. By being ready, if need be, to be *Sacrificed for them*, &c. *2 Cor. 12. 15. 1 Thes. 2. 7. 8.* This requires true *Love* and *Charity*.

These things we should see to, least, as in King *Ahabs* case, our Soules go for theirs, if either through sloth; unnecessary absence, unboundnesse, couldnesse, feare, pride, &c. we cause or suffer them to perish. Every Minister when he enters on his charge, becomes liable to account, and his Soule stands as a paine, for the Soules of others; he may say to each hearer, *my Soule and Life (stands) for thine*: I must answer for thee, if thou miscarry, as well as thou for thy selfe, for God layes such a charge on each. *Ezek. 3. 18.* which is according to the law of things committed to trust, *Levit. 6. 2. 4. Exod. 22. 7. 10.* In such case, he is an happy man that can truly say with *Paul*, (when he comes to dye) *I am pure from the blood of all men: for I have not shunned to declare unto you all the Counsell of God.* *Acts 20. 26. 27.* And happy are such Sheep as have such Keepers.

And this may serve for the Use of this last and fourth Point of the third branch, which was, *What this thing committed to Trust, is.*

4. The fourth or last particular concerning this Charge, is the Charge it selfe, or Duty of keeping it. *Keep that which is committed to thy trust.* This, as it shewes, that all Ministers are *Depositaries*, and have much committed to their Trust, so their Duty is faithfully to see to the discharge of the same, and to keep it, according to the foure particulars named.

But because we have already made Use as we went along of the three last, (as of the imployment of their gifts, of wayning on their Office, and expecting a Call from man as well as from God, and of their charge of Soules,) I will now only presse the Duty, and make more speciall use of it, as it concerns the keeping of the purity of Doctrine committed to their trust, which I conceive is in the first place, or chiefly meant in the charge, as appears by the next words, *avoiding* &c. or by the contrary. *1 Tim. 1. 3. 4. 6. and 6. 3.*

And then the Duty is this. That seeing this *Depositum* is

antiproscrib
agru son,

The fourth thing in
the Charge, is the
Charge it selfe.

the Duty of keep-
ing it, speciall of
keeping the purity
of Doctrine.
Vincent Lett-
er.

Catholice

of found Doctrine, &c.

Catholicæ fidei talentum; this thing committed to trust is the Talent of the true Catholique Faith, and that true and found Doctrine is a matter of trust, therefore it ought to be kept faithfully and carefully.

Here I shall shew first in what Manner it must be kept; Secondly, Why? Thirdly, the Uses of the Points.

1. It must be kept in it selfe intirely, in regard of the parts of it without either adding to it, altering of it, or taking from it. It is a Rule and a Standard, and therefore perfect, straight and full. Its Christs Testament, and admits not of any alteration, addition, or detraction. The Church of Christ being the Pillar of truth, and stay of it, is, and ought to be a wary, carefull, and faithfull Keeper of all and every truth committed to her charge, changing nothing in the same, diminishing nothing, adding nothing. It (performing its trust) takes and cuts off nothing necessary, adds nothing superfluous, loseth nothing of her own, usurps nothing belonging not to her, &c.

If once liberty were granted to lay aside or wave any needfull truth, yea, or any parcell of it, what danger would ensue of the cutting off, and abolishing Religion it selfe? For by like reason one found truth after another might and would be (as it were out of custome, and as by a Law) abolished, and lose its credit and authority; and consequently the whole Truth and Religion of God shuld be rejected, as by wofull effects we see it in these our dayes, in such as at length are false to question, at least, if not deny, not onely some particular and manifest Truthes, but the Old Testament, and all authority and proofe fetched thence, yea, the whole Scriptures and their divine authority.

And so again, if once new and old, extraneous and doctick, holy and prophane, begin to be mingled together, what in the Church will any long while be preserved pure, whole, or immaculate? whilest in proceffe of time there will be stewes of wicked and filthy errours, where formerly had been a sacred Chappell of Christ, holy and uncorrupted truth.

And for addition to the Doctrine of the Scriptures, as the onely Rule of Faith, we say truely, that *Fidei Incrementum* est *Fidei Decrementum*, to adde is to take from the Faith: and *Nihil aliud scire est omnia scire*: to know nothing

1.
Divine and Apostolical Doctrine must be kept intirely without

1.
Diminution.

Vincent Lottin
cap. 3.

2.
Altering or mingling.

3.
Id.

4.
Addition.

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Beyond that Rule, is to know all things.

The later parts of
Scripture add
nothing of sub-
stances to the for-
mer.

Now if you say God added the *Prophets* to *Moses*, and the *Evangelists* and *Apostles* writing to both. *Answer*, This was no addition of things or Doctrines, so much as beside, much lesse contrary or repugnant to ancient truths; neither was it in the substance, but in circumstances, and clearer manifestations and applications of the same truths. And so we say, the larger Creeds, add nothing to that of the Apostles, but by way of fuller and clearer explication. And so we may say the like of the *Articles*, or Doctrine of our Churches Faith, though they exceed the number of twelve, yet they are not increased in or according to *Principles*, but only *Conclusions*; they (as our Doctrines, which we gather and raise in our Preaching from the Scripture, though many and severall) are but so many Conclusions from the same Principles which are in the Apostles Creed, and firstly in the Scriptures.

The Doctrine in-
creaseth, not in
Principles but in
Conclusions.

But you will say, Will you have Religion stand at a stay, and admit of no progresse, proficiency, or growth? Not so neither. I wish there were that growth which should, yea, and might be, and I hope none is so envious to man, or hatefull to God, who seeks to hinder it.

The growth of
Knowledge and
Doctrine is (and
must be) onely as
the growth of a
Childs body,
the Person still
remaining the
same in Child-
hood, as in old
Age.

But then, saith one, let it truly be a growth of Faith, and not a permutation or exchange of it. It belongs to the *growth* of any thing, that it be enlarged and amplified in it selfe: but to *change*, that it be changed and turned from one thing to another. Wherefore let there be a growth and increase to the utmost, for degree, not onely in the understanding, knowledge, and wisdom of each particular man, but of all, and of the whole Church, according to the degrees and progresse of age and time: but then let it be in, and within its own kind, and the same opinion or truth maintained, and in the same sense and meaning of it. Let Religion grow as humane bodies doe, which remain the same, whether little, and in childhood, or great, and in ripenage: The same men, (and no other) become old; who were young men; and though the state and stature of the same, or of any one man be changed with age, yet the nature and person is one and the same. The parts of the body in a sucking child and the severall members are but little, but in young men, well grown, they are greater, yet still they

are the selfe same, nothing shews it selfe in men when they are old which was not, from the beginning in the power and virtue of the Seed; nothing new is brought to light in time in old men, which long before lay not hid in them when they were young. This is the true and kinde order of growth in men; but if a child should, while it seems to grow, be turned to another shape or nature then its own, or any member be either wanting, or added to the number of humane members, either the whole body perissheth, or becoms Monstrous and prodigious or at best, is much weakened.

Such a growth should be in our knowledge, and in all divine truths, which with years are more strengthened and confirmed, by time enlarged, and with age refined; yet should they remain uncorrupted, and full and perfect in the measures of all their parts, and as it were in their proper senses, and severall members, so that they admit not of mixture or change, lose nothing which may be called a propriety, permit not any variety or definition.

This then belongs to our duty, to see that the seed of Faith and Doctrine sowne in the Word, like good Wheat, remain so still, and that Cockle and Darnell be not mistaken for it; and that others after us may, in a more abundant manner reape nothing but Wheat without altering any thing of the nature of it; let us endeavour that ancient truths, in these latter dayes, be more looked into, more illustrated, polished made use of; but farre be it from us to change, mangle, and deface them. Let them by us receive more evidence, light and distinction, but let us be sure they retain their fullnesse, intirenesse, and propriety.

O Timothy, then, o Doctor, o thou expounder of Gods Word, (saith the so enamed Author) if God of his grace hath fitted thee, as another *Besaleel* to help in the building of his Tabernacle, grave these precious gemmes of divine Truths, set them together faithfully, adorn them wisely, adde splendour, light, grace, and beauty to them. *Intelligatur te exponente illustris, quod antea obscurum credebatur*; Let that be more clearly understood by thy Exposition; which formerly was more obscurely beleeved -- *edunt tamen qua dedisti in dote, ut cum dicas nova, non dicas nova*; Yet so teach what thou hast been taught,

Doctrine must be taught more clearly every day.

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that whilst thou *speakest after a new manner, way, or method*, thou *speake and utter no new things*; and, as elsewhere, that what formerly was beleeved barely and simply (and as it were by an *implicite Faith*) may afterward with more diligence be beleeved; that what was formerly more coldly, and with lesse life Preached, the same now may be with greater instance, and earnestly Preached, &c. And all this belongs to the Duty in the Text of Keeping, and the manner of Keeping that which is committed to us. It would be kept *intire*.

2. *Reasons* hereof are these. 1. Because it is a matter committed to our *trust*, and therefore need be kept safe, pure, and sure; *Custodi, proper fides, proper inimicos &c.* Keep it because of Theeves: It hath many enemies also, who, whilst men sleep, sow their Tares among that good Wheat, which the Sonne of Man hath sowne in his Field.

1. *First*, know it is not *Inventum, sed traditum*; not a thing invented by thee, but delivered in trust to thee; that which thou hast *received*, not which thou hast *devised*; no matter of humane Wit, but of divine Doctrine whereof thou art not Authour, but Keeper; not a Master, but a Schollar; not a Leader simply but a Follower, And thou must bring in nothing of thine own head.

2. The nature of things committed to trust, and the condition of them is such, that they be kept without alteration, diminution, imbezeling, or corrupting of them; and that they be restored the same, and as we received them. Therefore saith Paul, or God himselfe may say, *Aurum accepisti, aurum redde*, thou hast received Gold, restore Gold I will not thou give one thing in stead of another; *Nolo pro auro aut impudenter plumbum, aut fraudulenter aramenta supponi*. I will not that thou shouldest soyst in and restore either *impudently* Lead, or *fraudulently*, Copper and Brasse. *Nolo auri speciem, sed naturam pluri*. I will admit of no shews of Gold, but of the pure nature of it.

3. It being a matter onely of trust, it is to be kept but for a *time*, it will be called for again, and accounts must be given of it, *Hebr. 13. 17.* and as in the unjust Steward. So *1 Cor. 9. 17.* Whether therefore willingly or unwillingly (or not at all) we due discharge our trust, the dispensation of the Gospel being once committed to our trust, will be required of us, and

of sound Doctrine, &c.

accounts must be given either with joy or griefe, and was as such as being thus charged with the Gospel, either Preach it not at all, or corrupted, unwillingly, or for hire onely, and base ends. What Soules are lost through their default, or what good, through their carelesnesse is not done, will be required at their hands, as *Isaac* made good to *Laban* what was lost, or torn of those Sheep whereof he was made the Keeper, *Gen. 31. 39.*

4. It would be considered also, that the keeping of this Talent of sound words and Doctrine doth herein differ from the keeping of such things as men commit to our trust; these may not be used, but onely kept, without imberzeling, till they be called for; this (as all Gods graces and gifts) must be used and imployed to such ends as God hath appointed, and to his glory, and good of Soules, and so must be returned with increase, so that the not imployment and not improvement of the same makes men more guilty, *Math. 25. 25. -- 30.*

2. Another Reason why this Doctrine is carefully to be kept is, because (as it is a matter of trust, so) it is a good and worthy thing, *2 Tim. 1. 14.* And worthy it is in divers respects: First, in regard of Matter, as containing the deepest mysteries, yea, revealing in Christ Crucified: truly taught, the deepest counsels and wisdom of God, *Acts 2. 23.* as being also the Doctrine of Salvation, *Rom. 1. 16.*

2. In regard of the Author. The eternall God and Christ, who is both the Object of our wisdom (in whom, or in whose Gospel an In ystery of it, are hid all treasures of wisdom, and knowledge *Colos. 2. 2. 3.*) and the Author and worker of it in us, by the Gospel faithfully dispensed.

3. The End of such Doctrine and use of it is, to make men wise to Salvation; being therefore called the Doctrine or Word of life, and the power of God to Salvation. *Rom. 1. 16.* yea, also to be a Rule to us, least any beguile us with enticing words, *Colos. 3. 3.* with *4. 8.* So in regard of other particular effects, this Law or Doctrine of the Lord restores or converts Soules -- makes wise the simple -- rejoiceth the heart -- enlightens the eyes, &c. *Psal. 19. 7. 8.*

4. If compared with other things, which men account excellent and worthy, their greatest care, pains, and study, all the best of them, are nothing to this Heavenly Doctrine, which is

more

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more to be desired then Gold, yea, then much fine Gold, than thousands of Gold and Silver. Psal. 19. 10. and 119. 71. So Prov. 3. 14. 15. 16. 17. 18. All the things thou canst desire are not to be compared to her. i. e. Wisdom c. &c. Seeing such Heavenly Doctrine (rightly embraced) is so very precious, how shall we be able to answer it, if we be unfaithfull Keepers of it? if we dispence it not aright, if we corrupt and adulterate it by the mixture of our own wisdom and devices?

Leaving other Reasons, which might be urged by way of motive (of which a touch hereafter) we will hasten to the Use.

Use. And first. It may well be wondered at (after such an expresse charge given by Paul to Timothy, and to the Pastors of the Church) there should be any sound of so hard and shameful a fore-head, so impudent, so pertinacious, that yeelds not to the weight of these Heavenly Words, that is not subdued by these Hammers, and crushed with these thunderbolts? That any should be so impiously wicked and blind, and should so delight in wayes of error, as not to be content with that onely Rule of Faith, which anciently, (in the Scriptures, and by Paul) was once delivered in a forme of whole some words to Timothy, and to the Church, and accordingly accepted; but should dayly seek one new thing after another, and continually long and endeavour to be adding some new and other thing to Religion, to change and take away at their pleasure.

Thus wonders an ancient writer, even in that little Booke against Heresies, which is so much magnified by the Popish sort, as if it made so much for them, and against us, whom alone they would have to be Hereticks, but he writing so long agoe (as dying under the Emperours Theodosius and Valentinian) did rather touch some Antichristian errors, as were then and formerly in the bud; and more fully Prophecie of the dissolution of the Romish Church, and the impudent and shamelesse errors of the same, as will now appear, if we consider how fanley, Papists especially, are this way, whose Church (if a Church) may (from what hath been said) be judged, and justly charged to be an unfaithfull Keeper of Gods sacred truth, or of this Depositum, or matter of trust and charge committed to the Pastors of the Church, whilst they at pleasure corrupt, and change, and also add to the Rule of Faith, contained in the

of sound Doctrine, &c.

the Scriptures, in the Apostles Creed, yea, and in the Faith of their Fathers, the ancient Romans.

1. For the Ground of Religion, namely, the Scriptures of God; *How are they kept?* This appears, *first*, by their adding the *Apocryphal* Scriptures as equally authentical. *Secondly*, By equalizing their own *Traditions* to the Scripture. *Thirdly*, By thrusting their *Latine Translation* upon the Church as authentical, by which they overthrow the Text, even in the Fundamentall points of it: as if it were but that one place, there needed no more, *Gen. 3. 15*, which is the Foundation of the Faith of the Church in all ages, since the first revealing of Christ to the end of the World. Reading *Sher*, that is, the Woman, (and they mean it of the blessed Virgin *Mary*) for *It*, the Seed of the Woman, *Jesus Christ*, who is promised to bruise the Head, or Power of the Serpent, the Devil. *Fourthly*, By admitting no sense of Scripture, but their own. Now, what Doctrine may not thus be defended? even that of *Devils*, which accordingly they doe defend, as *1 Tim. 4. 1. 2. 3*. Whether you take the words in the common acception of most or all Divines, of such Doctrines there mentioned, *forbidding to Marry*, and *commanding to abstain from meats*, which are taught by the Devils, as *Author* of them, or, as *Master Mede* takes them, for the Doctrine of *Heathenish Demons*, which then were, and now are (under new Notions) no other then Devils, who get themselves worshipped under the names of *Saints, Angels, Popes*, and *Breaden God*, &c.

2. For the *Forme of wholesome words*, or Summe of Religion, which commonly we reduce to the *Apostles Creed, Sacraments, Commandements, Prayer*, and *Discipline*.

1. For the *Creed*. 1. They overthrow, and in effect, deny many particular Articles of it. I shall give but this one instance. We beleeve in *Jesus Christ, born of the Virgin Mary*, perfect God and perfect Man: so the *Scriptures, the Apostles*, and *Nicene Creed*, and other ancient Creeds, which tell us, that all the proprieties of the humane nature doe remain, as tangibility, locality, &c. Now They overthrow by necessary consequence this Foundation of Faith, by teaching that Christs body is truly and locally in the Sacrament; and in each severall Host or Wafer, distinct according to all the Members of it, and

that

1. *By adding*
2. *By equalizing*
3. *By thrusting*
4. *By admitting*

4. *By admitting*
5. *By admitting*

6. *By admitting*
7. *By admitting*

8. *By admitting*
9. *By admitting*

10. *By admitting*
11. *By admitting*

12. *By admitting*
13. *By admitting*

14. *By admitting*
15. *By admitting*

16. *By admitting*
17. *By admitting*

18. *By admitting*
19. *By admitting*

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that in many places at once, and yet without taking up or sitting any place, and nor to be seen, felt, or tasted, &c. and so in other Articles.

1. And the scope of it.

2. They overthrow the scope of all whilest they deny particular Faith, application, and assurance.

3. Adding new Articles to it.

3. They thrust in and adde twelve (or more) new Articles of Faith, not conclusions from Principles in Scripture; but against the same; as are all (at least most) of the Points of difference between us and them; as appears by their Councils of *Lutran*, *Constance*, and *Trent*: Unto which Articles they sweate such as enter into Orders: that is, sweare them to violate the Faith, once, and but once, delivered to the Saints, and which they should keep inviolably.

4. In the Sacraments.

2. For the *Sacraments*; They have taken away the *Cup*, in the Lords Supper, and added *five* of their own making,

5. In the ten Commandments.

3. For the *ten Commandments*, they have taken away (out of all their Books or Missals) the second against their *Images*.

6. In Prayer.

4. For *Prayer*; They add to the *Object* of it, persons deceased, and make it onely a lip-labour.

7. In Discipline.

5. And for *Discipline and Government*, they have added a new *Head*, the Pope, giving him a coercive authority, and not onely the power of *Excommunication*. The Canons of Scripture are not followed by them: nor other Canons of ancient Councils, as not that which the Council of *Chalcedon* used, called *Codex Canonum*, containing the Canons of many ancient Councils, (in number, 165 Canons.) But what speak of them, which yet shewes how little they regard what they so much pretended, *Antiquity*.

8. In the Faith of the Ancient Romans.

As appears by comparing their present Doctrine with Pauls Epistle to the Romans.

3. The *Faith of the ancient Romans*, of which yet they brag. Where is that better seen then in *Pauls* Epistle to the *Romans*? of which Epistle it is truly said by some, that it being written *ad Romanos*, or to the *Romans*, is now *Epistola Pauli in nunc Romanos*; *Pauls* Epistle against the present *Romans*; so cunningly hath *Satan* cheated them of the truth, and played fast and loose with them, and such goodly and faithfull keepers of the truth they have shewed themselves to be, though they vainly conceit, they hold the truth fast still.

This will appear to any indifferent eye, yea, to their own eyes, if they would not wilfully shut them, and say, they will not

not see, if we compare the Faith of both in some particulars: *Divers Instances.*
As first, concerning the *Scriptures*, of which *Paul* Writes honourably, *Rom. 15. 4.* But they call it a Book of Heresie, a dead Letter, Iakey Divinity, &c. *Secondly*, so concerning the *Law*, which they will not have impossible to us, though *Paul* makes it so, *Rom. 8. 3.* *Thirdly*, Neither will they have *Concupiscence* to be sinne, though *Paul* make it so, *Rom. 7. 7.* *Fourthly*, And for the *Gospel*; he, *sayk*, contrary to them, teacheth *Justification by Faith in Christ, and not by Works*, *Rom. 3. 4. 5. 6.* *Secondly*, Assurance of *Salvation*, *Rom. 8. 16.* *Thirdly*, *Eternall life* to be Gods free gift, and not Merit, *Rom. 6. last*; and *afflictions* not to be worthy of the glory to be revealed, *Rom. 8. 18.* *Fourthly*, *Prayer* onely to him in whom we may beleewe, *Rom. 10. 14.* *Fifthly*, *Whatsoever is not of Faith, to be sinne*, *Rom. 14. last vers.* which overthrowes generally all *Traditions*. *Sixty*, *Subjection to secular Powers* of all sorts of men, *Rom. 13. 1.* from which they pleade immunity, for their *Clergy*.

See then how they have kept the Faith of their forefathers, And though they succeed in place, to doth darknesse, light.

Neither can it help them to plead Gods promise of his Spirit, and of preservation made to his Church, when apparantly there is such difference in their Faith, and the true ancient Faith of the Church, even that of *Rome* once. And if the times and first beginnings be not so apparant when such defection and errors crept in among them; shall they therefore be denied? Is not an old mans head gray, though the very first times of the change of colour were not observed?

2. The like Use of *Confutation* might be made of these to many *New lights* as blaze out like Comets in these our dayes, by bringing them to the onely true and ancient light of Gods Word. But I deferre this till afterwards.

3. Onely what hath been said, serves also to the justification of the Doctrine of our Church; against the older false lights of *Papists*, and new lights of *Sectaries*, seeing we retaine the *Scriptures* without adding or altering, and teach the same, and no other Doctrine then that taught from the beginning of the Church, *Gen. 3. 15.* on which the Church then was grounded, and is now still built. So that it is a false Charge, that our Religion

Confutation of
Sectaries.

3. Use.
To justify our
Doctrine.

ligion is new; Which was first, long before Popery sprang up, and consequently, before *Luthers* Reformation, or any since. Secondly, under Popery, though oppressed by Popery; whole very oppressions and persecutions, then bare witness so farre to the truth. In which regard, by Gods wise and mercifull Providence, we came out (or rather were fired out) from amongst them, &c.

Of trial of
Doctrines.

Exhortation to
keep the Plat-
forme of sound
Doctrines.

2. We might have direct you how to judge of the truth; now addayes, and of the falshood of *Doctrines* which arise, by this onely Rule, *Platforme* and *Doctrines* committed to us, &c. But of this more hereafter.

3. But we will rather conclude this Charge here given, with *Exhortation* to all as it concernes, and may be expected from them, especially *Ministers* of the Word, lawfully called, to shew their care, diligence and faithfulness in keeping the purity of *Doctrines*, as they have it from *Paul*, and other Pen-men of holy Writ.

Page 10.

1.
Vvith one strong
As we more
abundantly.

Vvwhich is,
That as vve
keep it, vve may
expect God will
keep them which
vve have com-
mitted unto him

To which end, first, *As Platformes and Models of Divinity* are needfull, (which must be onely according to Scripture, which is of prime authority and the onely Fundamentall Rule of Faith, as is shewed formerly;) so, care must be had to discharge our trust, in, and by a faithfull keeping of the same. This may be one *Monitor*, added to the former Reasons, that according to thy faithfulness to God, will his faithfulness be to thee in such things as thou hast committed to his trust. And hast thou committed nothing to Gods keeping? or hast thou never have need so to doe? Consider, Thou hast a precious soule and life, which undergoes a number of hazards, through the malice of Satan and Persecuters, through thine own weakness, yea, falseness of heart, and other ways: how wilt thou endeavour, at least, to keep what God hath committed to thee, how wilt thou, with comfort, whilst thou sufferest (though according to the will of God) commit the keeping of thy Soule to him (in well-doing) to him a Faithfull Creator and Keeper? 1 Pet. 4. 19. Now, in thy sufferings, canst thou say with *Paul*: I am not ashamed: for I know whom I have believed (or trusted) and I am persuaded that he is able (as well as willing) to keep that which I have committed to him. *1 Tim. 1. 12.* He might with confidence and com-

fortable hope when he came to dye, so say and expect a Crowne of Righteousnesse laid up, (and so kept) for him: inasmuch as he could also truly say, *I have fought a good fight, I have finished my course, I have kept the Faith,* 2 Tim. 4. 7. 8. He kept that constantly and faithfully, which he would have *Ti- mothy*, and us his successors, likewise to keep: who may also expect a like Crowne at that day.

Thou hast also thy good name, goods, life, wife, and chil- dren, all which stand need of Gods Keeping, and who hath undertaken the charge of them, especially after thy decease: If thou wouldst have him to be faithful to thee in these, be thou true and faithful to him in this.

2. But how must it be kept? The Direction follows in the next words, *Avoiding profane - vain-bablings, And oppositions of Science, falsely so called.*

How And so we come to the second part of the Text, which is, A Direction to the Way and means of keeping sound Doctrine.

These Words are both part of the charge given to *Timothy*, and they direct to the manner and means of keeping the same. How then, and by what means, may the purity of Doctrine be preserved? One principall way and means is made here to consist, in the avoiding of two things. First, *Vain-babbling*. Secondly, *oppositions of pretended Science and knowledge*. So we have the like preservative and means di- rected unto, in the second Epistle, Chap. 2. 14. 15. 16. 23.

Which is to avoid false Doctrine.

Charge them, before the Lord, that they shew not about Words, to no profit, but to the subverting of the hearers: - but *from pro- phane and vain-babblings*, for they will increase to more ungodli- nesse: - but *foolish and unlearned, questionaryd, knowing that they doe gender strifes*. Where we also see the great evils of such vain-bablings and oppositions of Science; they are not onely unprofitable; but tend to the begotting and gendering of *strifes and contentions*, to the subverting of the Faith of the hearers; to the encrease of ungodlinesse and profaness in their lives; and as *Paul* in the next words to my Text, ver. 21. *Such professing of Science, causeth an erring in them concerning the Faith*, which may be so many *dissuasions* from such profession and practise, and motives for the avoiding of them.

But my purpose is not to insist thereon, or so to charge on these, or the following words; but applying my self more specially, to these our present times (having said enough

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against Popery before) to adde and conclude this Text with this one Generall Doctrine; That,

Doctrine.

Ministers ought to
avoid prophane
and vain babblings,
and all oppositions
made against the
Truth.

The true Ministers of Iesus Christ, as they desire, and are bound to keep faithfully his Doctrine in purity, so they ought carefully to avoid prophane and vain babblings, and all opposition of their own, and others. Wits, and pretended Knowledge, against the ancient truths of God, delivered to them in the Scripture.

What is to be
avoided.
See also
Rom. 16. 17. 18.
Coloss. 3. 18. 4.

Where I need not tell you; what it is to avoid these: It implyeth a shunning to teach and vent such things our selves, a rejecting of them, or not hearkning to them, when taught by others, yea, a stopping of the mouthes of such, Tit. 1. 9. -- 11. if not a rejecting of their Persons; after the first and second admonition, Tit. 3. 9. 10. howsoever, as it especially concernes hearers; whose Faith hereby is indangered, it implyeth a shunning of the company of such; and a stopping of the ears against their Charmes: That which will chiefly concern us all to know, is rather, *What* is to be avoided. Now these are reduced to two heads here.

What is to be
avoided.
Two things.
1.
Babblings and false
Teachings.

1. The first is, prophane -- vain babblings. Elsewhere a striving about Words: foolish questions and Genealogies, and contentions and strivings about the Law, as being unprofitable, and vain, Tit. 3. 9. Jewish Fables, and commandements of men, unto which, no heed is to be given, as turning (men) from the truth; Tit. 1. 14. and 11. a teaching things which ought not (be taught.) For as Paul there ver. 10. tells Titus, There are many unruly, and vaintalkers, and deceivers, whose mouthes must be stopped.

Which have two
significatures or three.

Now this evill or babbling, hath two epithetes given it; the one is included in the Word, *kenophonias*, namely *vaine* or empty; which yet some of the ancients Reade, *kenophonyas*; or *New*, or *Novelties* of Words. The other, *bebelous*, *Prophane*. And both of them in the Plural; as if all the babbling and talking (I cannot call it Preaching) of these deceivers, were such: both vain and prophane. I shall but touch upon them briefly.

They are.
1.
Vaine.
1.
Empty.

1. *Vaine*; which, being wrapped up in the Word here used, Notes first Empty, and implyeth, an emptinesse of Words, as being Words without matter, substance, solidity, and soundnesse of truth, or ground of Scripture, empty Words, like themselves, Clouds without Water, carried about of Winds, Trees,

whose Fruit Withereth, without Fruit, Jude vers. 13. Wells, without Water, 2 Pet. 2. 17.

2. *Vaine or frustrate*, which attain not their end, or not the true end of Teaching, as bringing neither glory to God, nor profit to the hearers, but onely a subverting of their Faith, and a turning them from the truth. Such were the false Prophets of old, of whom God speaketh, *I have not sent these Prophets, yet they ran; I have not spoken to them, yet they Prophesied. But if they had stood in my Counsell, and had caused my People to heare my Words, then they should have turned them from their evil way, and from the evil of their doings -- but (now) they cause my people to erre by their lies and lightheartedness; yet I scourge them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord, Jeremy 23. 21. 22. -- 33.* The like is, *Ezek. 12. 6. -- 8. 9. -- 23.* And such false Teachers were foretold to be among us. And surely, if we may judge of such by their running without being sent, and by the fruitlesse of their babblings, whereby, though we see many perverted by them, and following their pernicious wayes, yet where shall we see one, in these our dayes (in which such Prophets, (at least with us in England) abound more then ever in any age formerly) Converted truely unto God, or turned from their evil way, or from the evil of their doings? I say if such Non-conversion be a signe of such vain babblers; we may truely inferre, they are either these amongst us now, in our Cities, Garisons, armies; or there are no such men any where else in the World (of Christians) to be found. We see so little fruit of this nature among them, (I meane especially, *Anglicanists, Socinians, Familists, Seekers*, and other high-flowne *Sectaries*, who will be above all Ordinances of God) that where there were some, either true beginnings, or otherwise great shewes of grace and holinesse, there is nothing, or very little to be seen, but loosenesse of life, carelessse walking with God, and an inclination, at least, if not some degrees of *Prophanes*, both of life and opinion. Of which anon.

Such Teachers, *Paul* calls, *Deceivers, Vaine-talkers*, and *unruly*, or under no order, or Government, keeping no rankes, every one a Master, Teacher, or Commander.

Now these, and such as these, are to be avoyded, if we would

Prophets and
not profit or
glory to any
bringing neither
Glory to God
Good and con-
version to others

Who are per-
verted by them

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would keep that good thing committed to our charge, and as we love our Soules. These are not to be regarded, because they can talk much, or long, and utter words and Phrases beyond your reach, or because of faire shews, great bragg, large promises of Liberty, or Profession of deep and hidden Science and Knowledge above others. No, we know that empty Vessels make the greatest sound, but afford little or no good liquor. And Wells promise refreshing and water to the thirsty, yet being empty, are dry and barren, and send away empty the weary Traveller. Such use swelling words of vanity, and so allure those (novice Christians) who were weak in Knowledge, Faith, and Practice: yea, and those that have cleane escaped from them, true believers, and such as otherwise belonging to God, he may, for a time, suffer to be shaken by their temptations, but not finally to be overthrown; or rather, those who by professing the Gospel, had taken the true way of saving themselves, but are now by them perverted, live in error, and again entangled with the pollutions of the World, and overcome. 2 Pet. 2. 1. 2. 3. with 17. 18. 19. 20. And indeed, who prate more of Religion then such Scyolists, as, despising sound learning whether humane or divine, and slighting Gods Publique Ordinances, creep into houses, &c. their manners are fully described, 2 Tim. 3. 1. 2. 3. 4. 5. -- having a forme of Godlinesse, but denying the power thereof. From such, saith the Apostle, turne away -- these are they, who as Jannes and Jambres withstood Moses (by Miracles, Rods, and Serpents, which were not truly so, but onely in shew, yet enough to harden Pharaoh) so do these resist strength, ver. 8. who must therefore be resisted, rejected, turned from, and avoided. What sound or solid Doctrine can be expulled from such, who have no grounds of Learning themselves, or not humane, so not out of Gods word and Scriptures, which they slight, as well as humane Learning: and under pretence of more immediate Teaching, pry out of studied Sermons, &c. To conclude this first Epistle, by near coming to such vaine-babbling, you will finde yourselves on the one side empty, and frustrate of that, you vainely and in curiosity, seek or expect from them: whereas Pauls Plucking (and theirs who follow his steps) was of another

nature

ature, and not in vain, 1 Cor. 13. 10. that it, neither profitable to the Church, nor to himselfe, as are the vain Persons of such upstart Prophets, who as they bring no profit to the People, so nothing but Judgement in the end upon themselves. Therefore, thus saith the Lord — mine hand shall be upon the Prophets that see vanity — They shall not be in the Assembly, (secret or counsel) of my People, (as having allowance to speak in Publique Assemblies, as true Prophets had, Jeremy 26. 9.) neither shall they be Writers in the Writing of the house of Israel, &c. they shall be of no reckoning nor account with me, nor so much as members of the sacred People (for all their profession of holinesse and Saint-ship) who were all numbered and enrolled, Exod. 30. 26. but rooted out of the holy Land, yea, of the World. Back. 19. 21.

2. But, as it is said, some of the ancients (Augustine, Chrysostome, Ambrose and Basil, with Vincentius Lirinensis, and the Vulgar Latine) made their Words, not long, but *tainphonia*, not vain-babbling, but *noise of words*, and of Language; and this is altho very offensive and dangerous, and commonly tends to the deriment and corrupting of wholesome Doctrine: and argues much lightnesse and vanity of mind and wit. It is to be observed, how some now adays especially, doe wonderfully please themselves in the use of untrouth words, and innovation of Words and Phrases, with new Formes of Speech, with a glibberish and jargon Language, such as the Scripture owns not, and which, men truly wise, and spirituall, use not, yea, understand not; seeing under such strange and affected Language, they have cause to suspect some deceit is hid, and a quite contrary meaning to that which is proceeded by them. As to *unknowne* *names*, which in a charitable construction, may imply, to look on sin as a stranger, an enemy, and to have no more to doe with it: and so being urged, they will tell you, what is their meaning: yet in very deed their meaning is, a not being troubled with any fence, remorse, or conscience, for sinne committed, or supposing themselves in such an estate now, as *Adam* was in before the Fall, who knew experientially, only good, and not evil. I have had patience of this, and the like

They are also a novel opinion. A few deadly words. Neighbour of words. Say to death.

Innovation of Words is a thing for dangerous the Church.

It is not a new thing.

the words of the Bible are not to be changed.

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juggling of some Familists? as Master Calvin mentions the like in the *Libertines* in his time.

Now these Words to read belong to such Innovators of Words and Phrases, and bid us beware of such prophane Novelties, *lest any stroke be through such vain deceit.* And to bidding us avoid Novelries, whether of words, or of things and Doctrine, he shews what, on the contrary we should follow, namely, ancient Truths, and Scripture Language; for if Novelty be prophane, antiquity (according to Scripture) is sacred. Its not to yeild, so much as in a Letter, to such as we have cause to suspect.

Let this shew teach us all not to stumble at the (supposed) meanenesse, and (as we in our shallownesse are ready to think) at the low Phrases and expressions of the Scripture-style, or lownesse of the Doctrine of Christ crucified, and of his Ordinances, &c. Affect not in your selves, or others, high Notions, unusuall expressions, to make you onely admire what ye understand not, or to take them the rather to favour of more spiritualnesse; when, in truth, there is nothing in such affected subtleties of words, but deceit. - Keep we rather *Pauls* Forme of wholesome words; and let us learne to be *joynd* not onely in the same mind and judgement, according to Gods Word, but also to speak the same things, 1 Cor. 1. 10.

3. The second Epithite in the Text is *Prophane*: So 1 Tim. 4. 7. 2 Tim. 2. 16. And what is *Prophane*? that which hath nothing sacred, nothing truly religious in it, as being strange and farre from the wholesome Truths taught in the Word and Church of God; which is his Temple; new and unheard of opinions: obtruded upon Gods People, and as it were *New* and other Gods which we have not known, as Deut. 12. 2. as the old Testament to calls them in an Allegoricall way, because such Hereticks observe and stick to their own opinions, and honour them, as the Heathen observed their gods; or these bablings are *Prophane*, as being impure, polluted, carnall, &c.

Now, This prophanenesse may referre either to prophane and carnall men, to men of prophane Spirits; or to such Doctrine as tends to prophanesse.

Coloss. 2. 8.

Phrases we are
not to stumble at
the seeming humi-
lity of Scripture
style.

Prophane.
Phan is Prophane.

Vincent Lirin.
cap. 15.

Hyperius, in lo-
can.

Prophane, may be
referred either to
a Prophane Per-
son, or to a
Prophane Doctrine.

Q. O.

of Iohns Doctrine, &c.

1. Of prophane and carnall men; who yet would be distinguished: Some, otherwise truly spirituall, may be called carnall comparatively to such as are more Spirituall, and sayed: *Babes in Christ*, unto whom *Paul* could not speak as unto Spirituall, but as unto carnall -- as not able yet to bear (strong) meat, but to be fed with *Milk*. For (saith *Paul*) ye are yet carnall; which he said because of envying, strife, and divisions and factions among them, *ver. 3.* For which *one* saith; *John* of *Paul*, and another, *John* of *Apollo*, are ye not carnall? *ver. 4.* Whereas if they had eyes to discern, they would find *Paul* and *Apollo*, *Cephas* and *Christ*, all to agree in one. But such commonly in yong beginners is their zeale to their own more immediate Teachers by whom they have any whit profited, as that they envy the like or better parts of others, as disparaging such as whom they zealously (but not well) affect, that they might exclude others. As *Iohns* Disciples in zeale to him their Master, sought to lay envy on *Christ* himselfe, *John 3. 26.* This blind zeale in such, we may a while beare with, and pity, but yet must take heed of it: It favours too much of the flesh, of corruption, and of ignorance. They contend prophaneely about they know not what, as those two, who both zealous of *Marthin Luther*, and his Reformation, contended the one with the other, the one under the Notion of a *Lutheran*, the other of a *Martinist*.

Comparatively, being carnall, (though babes) yet as Carnall.

These men are not so profane as carnall men, in ignorant zeal, in their teachers.

Truly prophane, and servants of corruption.

Framing the Scriptures, and then opposing accordingly.

2. Some again truly (if not wholly) carnall, naturall and of prophane Spirits, as *Peter* speaks of them, speak great swelling words of vanity, and allure, through the lusts of the flesh, through much wantonnesse, those that were clean (or for a little, or a while) escaped from them who live in error: while they promise them liberty, they themselves are the servants of corruption, &c. *2 Pet. 2. 18. 19. &c.*

Such are they generally as are of unreformed lives themselves, and therefore can never have a constant sound judgement of Divine Truths, nor true and hearty love to it. These either bring fences and meanings of their own unto the Scripture, or prophaneely suit, apply, and wrest Scripture to their own meanings, disposition, and affection, thereby to justify, if they could, their own land practices, opinions, and ways: as being covetous, they wrest that Scripture, *1 Tim. 5. 19.*

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If any provide not for his own -- he is worse than an Infidel: and for deserting Repentance abuse other Scriptures. Howsoever, for wans of time and found have various Doctrines, they are justly given up to believe (and to teach) lies, 1 Thess. (2. 10. 11. Jude ver. 10. -- that they know naturally at brass beat, in these things they forgoe themselves.

Ysa. 1.
We have holy teachers.

3.
He that believeth
in the Son of God.

1 Tim. 6. 3. 4. 5.

Such Doctrines
make alike holy.

Such Doctrines as
make alike holy,
all times and
days.

But for us, It teacheth us first, to desire especially to *hear* such as are most conscientious themselves; and endeavour a conformity of life to the pure word which they teach. and who Russian-like, conform not to the fashions of the World, Rom. 12. 1. 2. Secondly, And for our own private, to study holiness of life, and labour to live according to that Doctrine which is according to godliness; and according to that measure of knowledge, though it be but small, which we have: for we have a promise. John 7. 17. *If any man will do his will, (that good, and acceptable, and perfect will of God, Rom. 12. 2.) he shall know of the Doctrine, whether it be of God: -- that is, he that makes conscience to do what he knows, shall know more, yea, and more certainly, and be assured of what he knows, and so shall be kept from an ignorant doing about questions and strifes of words -- perverse disputings of men of corrupt (and profane) minds, and desire of the truth, &c. Otherwise, God will extinguish that little light men have, and give up to error, delusion, and a reprobate mind; so punishing profaneness of heart and life, by, and with a corrupt judgement, Rom. 1. 18.*

3. Profane burling, relates to such Doctrine as tends to Profaneness, and opens a way to licentiousness of life, and opinion; whereby the name of God, and his Doctrine is blasphemed; as to teach that Servants, being converts and Christians, owe not that honour to their own Masters (as formerly) who either as yet believe not, or as are holding: and to pray, despise them, because they are Brethren, and in that relation equals. This is no part of that Doctrine which is according to godliness, 1 Tim. 6. 1. 2. with 3. but argues pride and ignorance, ver. 4. Such are the Doctrines of those that make all, 1. Times and Days alike, as denying the excellency of the Christian Sabbath, and making each day alike; so hiding their eye from the Lord's Sabbath, whereby he is

of sound Doctrine, &c.

prophane among them. 2. That make all *Prophane Office* (especially of their own Profession;) all the Congregation to be holy, or Saints (as in the Original) fit to offer their own sacrifice, and to thrust into the Priests Office; and as for Moses and Aaron, the Saints of God whom God had chosen and called, they are charged to take too much upon them, and to lift up themselves above the Congregation of the Lord. But the Lord presently shewed, with a witness, who were his, and who holy and Saints, and called to come neer unto him, Numb. 16. 1. 2. 3. 4. 5 &c.

These also ate the Priests, that put no difference between the holy and prophane; neither shew difference between the unclean and clean -- Ezek. 22. 26. 3. That make all things alike, violating Gods Law, and prophaning his holy things, and the name of the Lord of Hosts; in that (with the Priests and People of old) they in effect, and by their practise, say, The Table of the Lord is polluted; and the feast thereof, even his meat is contemptible, Malachi 1. 12. This was spoken of the Altar and sacrifices offered thereon, which as holy signes of Gods presence among them, were to be offered, as of the best, to, from knowledge and Faith, and with repentance and holy meditation, and so with reverence to Gods name.

Now, looking on the Altar, as being much short of that splendour which it had before the Captivity, and not discerning aright the end and use of the Sacrifices; they indeed offered them, but this they did, both remaining still in their ignorance, impenitency, and unbelief; and also thinking any thing or Sacrifice good enough for God, though it were torn, lame, and sick: and so by their contempt of the signes, they bewrayed a prophane conceit: yea, and contempt, of all godliness, and of God himselfe.

And thus it is now with such, as not looking upon the external Ministry or Doctrine, or on the Sacraments, as Ordinances of God, and as having annexed to them, in the right use thereof speciall and higher blessings: then the signes and what is outward in them, can reach unto, count meanly of them, and as ordinary things. And so some presume to partake of them in their signes without due reverence and preparation of heart, and to offer blind and lame sacrifices, as the

Ad Personam
Numb. 16. 5.
as of all others
which might come
near to God in this
sole calling of the
Ministry.

All things

polluting Gods
Altar.

And now his Ord-
nances

Vice

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prophane sort. Some look on the Sacraments onely as bare signes, as the *Anabaptists*; and on the Word so, as that any common (and so farre prophane) man may at his own hand take up the Ministry of it. Others admire themselves, as being above all Ordinances, which accordingly they debase, as expecting good from God some other and higher way. And lastly, some look upon the holy Sacrament and Table of the Lord, as contemptible, prophane and polluted (at least) to them, if they should partake of it with any such, as they account not Saints, and true converts in the strictest sense. Though it be most true, that none but such partake savingly thereof: yet whether it simply be a polluting of that Ordinance and Table, if such be admitted as profess Faith, Repentance, and a serious desire and purpose to renew their Covenant with God, and thus to seale it, (being otherwise assured and told of the danger of unworthy Receiving,) I leave it to further disquisition: But this by the way.

Onely for conclusion of this Branch, it would be considered, that though by some, the best and holiest Teachers may be thought to be *bablers* for so Paul, by the prophane *Heathen Acheimans*, was called and accounted, *Acts 17: 18*. Yet such onely consent to, and teach wholesome words, even the words of our Lord *Iesus Christ*, and the Doctrine which is according to godlinesse, and which leads thereunto. And therefore Paul tells *Titus*, and to him all faithfull Teachers, saying, *This is a faithfull saying, and these things, I will that thou affirm constantly, that they which have believed in God, might be careful, to maintain good works: these things are good and profitable unto men. But avoid foolish questions, and strivings about the Law: for they are unprofitable and vain, Titus 3. 8. 9.* and not onely vain, but prophane, and tend to prophane; which Paul here would have us avoyd, and as elsewhere, *shun*; and that upon this ground. But *shun prophane and vain bablings*; for they will increase to more ungodlinesse, *12 Tim. 2. 16.* and at length, end in irreligion and Acheimie; as we see too palpably in these our dayes.

The second thing here to be avoyded is. *Antithesis*, or opposition of Science falsely so called: or oppositions and false sayings of sinners, and their contradictions of Christ, and the

Extraneous

and false

where Paul and
faithfull teachers
maintain the Do-
ctrine which is ac-
cording to godli-
ness

The second thing is
a word of science
oppositions of Science
falsely so called
of New Light

of sound Doctrine, &c.

truths of the Gospel, which many use in a confidence or vain conceit of their own knowledge and wisdom, such as the proud *Pharisees*, who thought themselves the truly seeing and knowing men in their time, *John 9. 40. 41.* Such as the old and new *Quakers*, the *Jesuits*, who, like the Greeks of old account, all *Barbarians* to themselves, or like many now in these our dayes, who, under pretence of deeper and higher wisdom, new lights and discoveries, and (in a word,) of wisdom pretended to be taught them more immediately by the Spirit, and above the Word and Scriptures, or at least above common capacities, do seek, through their acute and crafty subtilties and wranglings, to oppose the holy truths of God, his ways and worship, advancing their own supposed wisdom and science, against the same, at least, equalling themselves (for gifts and authority from God to Preach, and Baptize) to the Apostle *Peter*, professing, (and it was professed by the Anabaptist *T. L.*) that he had as good ground and authority from God, for that he undertook to doe and practise, as the Apostle *Peter* had for that which he did, *Acts 2.* So that now it seems, we must so farre admire, beleeve and embrace their Doctrine, and so farre honour the Spirit of God speaking to them, in them and by them, as not to offer to try the Spirits (by which men speak) any longer by the Word &c.

The Scriptures tell us of some whom it calls *antilegones*, gain sayers of sound Doctrine, *Tit. 1. 9.* and *antididachemenous*, such as oppose themselves, *2 Tim. 2. 25.* We, passing by other times, yea, and places, may look upon a Generation of men among our selves in these dayes of liberty, and take notice and see, what an high strain of knowledge some are come unto, and others are following hard after, &c. who so farre advance their supposed knowledge by the Spirit, as that they oppose it to the crying down.

1. Of many ancient and fundamentall truths, under pretence of their new lights: calling and accounting the constant Teachers of Orthodox Doctrine, Priests of Antichrist, or of Baal: herein shewing themselves like the blasphemous Jews of old, who, filled with envy, spake against those things which were spoken by Paul, contradicting and blaspheming, *Acts 13. 45.*

*They who are
not of the*

*Anabaptist
ground -- found
left in prison*

*They oppose wisdom
(above) and their
supposed knowledge
them.*

To cry down

*Many Teachers
all truth*

of

1. Of the Scriptures themselves, and their authority, in part at least, if not wholly. And this they doe whilest,

1. They charge them with Contradictions (and so make the Scriptures oppose themselves) and with obscurities, &c.

2. They deny the Authority of the Old Testament, as of no binding power up there now: and so oppose the New and Old Testament.

3. Yet they deny the Scriptures to be a Rule, touchstone, or standard of truth; and so oppose it to the Spirit and to their supposed spiritual revelations, as that they count it a straitning to the Spirit of God, and an indignity offered unto it, to bring it (and their supposed Inspirations) to the touchstone of the Scriptures. Of such small account are the Scriptures with them, as if they were a Rule onely of mens Invention, and not of Gods own Ordination; or as if they were not given by the Inspiration of the Spirit of God, and therefore not always uniforme to the Spirit by which at first they were written. And thus doing, the difference will prove to be ant between the Scriptures and the Spirit of God, which agree well enough, and are ever like themselves; but between the Spirit of God, by which the Scriptures were given, and their pretended Spirit, by which they speak, and so oppose at once, both Gods Spirit, and the Scriptures.

4. Howsoever they so farre oppose their own understanding to the Scriptures, that, pretending they are dark, obscure, mysterious, and hidden, and the mystery wrapped up in the history, they must be unfolded by their allegorizing of them: so making them speak what they in their wisdom think they should say, though it be non-sence: As if the darkness were in the Scriptures, and not in themselves: Pride so blinds their eyes, that under pretence of running farre enough from the Letter, which they judge carnall and killing, they make it (by allegorizing) reach to the topne which is already in their own care; as one speaks, who knows them well enough.

5. May, yet, looking upon their own waves of holiness as higher then the Scriptures can bring them unto, they think the use of the Scriptures hath its period and time with men beyond which is to be waste, and improper to attend to, though formerly of use. So they interpret, 1 Pet. 1. 19.

of sound Doctrine, &c.

Esay 54. 13. Jeremj 31. 34. and 1 John 2. 20. str. 17.

Which place the said Writer sufficiently vindicates.

6. Howsoever, some we have, as *Helms*, and those of his
 stampe, That question the authority of Scripture, and as *Saban*
 delt with *Eve* by questioning *hath God said, &c.* so they
 with their Profelytes *how know you the Scriptures to*
be Gods Word, &c. and at length flatly deny them any autho-
 rity, so bringing in nothing but prophaneesse, licentiousnesse,
 and at length, meer Atheisme, and so by a Popish but Devil-
 ish policy, depriving them of all Religion, make them fit to
 receive what new Impressions (like an empty Table-Book)
 they please, and so to win them sooner to themselves.

They say
 vvaith the
 god, they say
 and say
 that

Vofius is
 de Atheism

They oppose
 wisdom to
 Gods Ordinance

3. They oppose their wisdom, not waily to overthrow
 the Scriptures, but by a new kind of Levelling they would
 subject the Wisdom of God thereto, and thereby manifested to
 the modest and scuffling of their own fancy and foolish opi-
 nions and conceits, under the name of *Spiritual Reformation*;
 whilst they, (accounting it seems Gods wisdom to be Rob-
 listnesse) mount themselves above all his Ordinances, as of
 Preaching the Word (though it be the Preaching of Christ Cru-
 cified) of Baptisme (that of Water, which they utterly deny)
 the Lords Supper, Church-fellowship and assembling.

4. And, (to give you it in the words of another) after they
 have a while served their turn of Christ Crucified, they fling
 him away as an element as beggerly as any of these Ordinances
 which represent it, and under I know not what vanity, or pride
 of Notion, cast what behind their backs, which Paul in his Prob-
 ing desired freely to know and manifest, 1 Cor. 2. 2.

They say
 to see
 the

the

5. Last of all, some are come to such an height, as to
 make themselves Christ and God, and to stile themselves, *The*
Lord of Hosts.

May to call
 make them
 God, &c.

Oh Blasphemous Pride! This is indeed with a witness,
 to be Godded with God, and Christed with Christ; which is a
 piece of the Doctrine of *H. N. father of the Family*. What
 kind of Wisdom and Knowledge is this, that these New-
 Teachers have attained unto. May not the Apostle very
 well, and in a gentle warning, name it, *Solomon*, *falsely* *brav-*
ed what is it indeed but folly, if not, *folly* and *madnesse*
 like that (but farre transcending) of the *Pagan Romans*, of

All the
 of which
 Science
 talen

whom

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Whom it is said, *Professing themselves wise, they became fools*; Rom. 1. 22. so its here added in the next verse. (but I mean not to persecute it) concerning the *Science* of these wise Masters.

Which some professing, have erred concerning the Faith. And what is this they profess, (or as some read, promise?) but some new and unknown Doctrine, which they call the true Faith, and which none besides themselves understand, hid from ages, newly revealed to them, which their Disciples must learn in secret, and by stealth, and teach as privately, it being granted onely to a few to understand the secrets of such a Mystery: "And as one Paraphrasing on these words, *which are not these* the words of the Hailor, which calls Passengers, which goe right on their way? *Who so is simple, let him turn in his ear,* and as for him that wanteth understanding, *shee saith to him,* *Fallen waters are sweet, and bread (of secreties, or) eaten in secret is pleasant.* But what follows? But he *knoweth not* that the dead are there, and that her guests are in the depths of Hell. And who are these her guests? such, saith Paul, as with themselves, have erred concerning the Faith.

Such high Knowledge so promised and professed, is but error and science misnamed or false. Such wisdom may soon be discovered, by that description which Saint James gives of the like; and from the Properties of that wisdom which is truly from above. Of the one, he saith, there is no cause to glory in it, seeing it is but a *lying against the truth, if men have bitter envying and strife in their hearts* (as such Men as we speak of seldom want it.) This wisdom descendeth not from above, but is earthly, sensuall (or naturall) and devillish. But the wisdom that is from above is *first pure, then peaceable, gentle, and easie to be entreated, full of mercy and good fruits, without partiality (or wrangling) and list of all, without hypocrisie.*

Neither need we other argument to dissuade from such a Profession of Science (which some make show of, as if they, and they onely, by their new light, knew the whole mind of God) then this, that commonly such as so professe and promise most, soonest erre or goe astray concerning the Faith. Jer. 23. that is they (and their admirers and followers) misse

the maine scope and marke of the Gospel; which is no
 flight error in Religion, but is an overthrowing of the
 Fundamentals thereof, which they hold no longer, and that
 perniciously to the subverting and overthrowing of their own
 Faith, and the Faith and Soules of others also. *1 Tim. 2, 14, 18.*
 The Metaphor is taken from Archers; who misse of their mark
 and ayme, to signifie an error in Faith; such as depriveth a
 man of the fruit which it brings forth, and of the end at which
 it aymes; which is no other then the salvation of their soules.

We see hence, how needfull it is, that we all, but we especi-
 ally of the Ministry, doe look well to our charge, and to keep
 uncorrupt the Doctrine of God, that of Faith and love, and
 not to suffer it to be falsified or adulterated; but to beware of
 the causes of corrupting it, as *negligence, suffering the enemy,*
to sow Tares; want of Love to the Truth. This provokes God
 to take it from us, or to give us up to beleieve lies. Its not said
 because they have not the truth, but because they have not
 the love of it, *2 Thess. 2, 10, 11.* One other more speciall
cause of corrupting the truth is, A yeelding too farre to others
 and their fashions for fear of offending them; which was *Pe-*
ters fault, who yet is blamed by *Paul*, and that justly, for not
walking uprightly, according to the truth of the Gospel, *Gal. 2,*
13, 13, 14. (and I wish it were not our fault in forbea-
 ring to give the Sacrament of the Lords Supper, so long;
 through fear of offending them, who, too readily charge us
 with putting no difference between the holy or Saints, and
 prophane.) Yea, as ascribing too much as to *Places*, suppose
 to *Rome* (which brought forth Antichrist;) to the bare Temple
 of the Lord, which brought forth superstition in the Jews,
Jer. 7, 4. So especially to mens *Persons*, whom we are ready
 to admire, and so in respect of their Persons, suck in their er-
 rours; as doe such as ascribe so much to the Fathers, by which
 means, *Doctrine* in Popery began to be corrupted, though the
 Fathers themselves, would have all to examine their Writings
 by the Rule of the Scriptures. And so now a dayes, mens per-
 sons, or personall gifts are looked upon, and they admired for
 their true or supposed learning, sanctity, or the like; and their
 errors, under such pretences, received without examination:
 Whereas, It is God only that cannot lye; who must ever be

The needfulness of
 keeping our Do-
 ctrine uncorrupt,
 taking heed of the
 causes of corrup-
 ting it.

Which are many.

Especially want of
 love to it.

Fear of offending
 the weak.

And as ascribing
 too much (as to
 Places, so) to
 Mens Persons.

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acknowledged true and just in his sayings and word: and every man a liar; either actually, or in possibility, he may lie, and is not without perill of lying. Yea, God often in his Providence and Wisdom suffers great men to have great errors, and to be Authors of novel opinions in the Church, and to use their credit to draw others from the truth to strange Doctrines, as to strange gods whom they have not known, not one y to humble them, if they belong to him, but to try us, and our love to his truth, which he will have to be loved, and entertained for its own sake and worth.

Which Mystery is taught us expressly by Moses, where speaking of some supposed great Prophets, who pretended dreams and revelations, yea science, such as reaches farre above all humane knowledges, even ability to foretell future contingents, and to work wonders, (therein like unto God, whose properties these are, *Esay* 41. 23.) he tells us withall, that whereas the End of such Prophets is to draw people from God, and to goe after other gods, (or new and strange errors) which they have not known; yet Gods end is thereby to prove them, to know whether they love the Lord their God with all their heart, and with all their soule. And therefore, saith the Lord, thou shalt not hearken to the words of that Prophet. This is the Reason why God doth not forbid that to be taught, which yet he forbids to be heard or hearkned unto. And he gives the rule of triall withall, whillett he inserts these words, (speaking of those other Gods) which thou hast not known, that is, which God never made known to them before. And *vers. 4.* Ye shall walk after the Lord your God, and fear him -- and that Prophet shall be put to death, &c. So Paul, There must be Heresies among you, that they which are approved, may be made manifest among you. Such great and able Doctors, for Knowledge, gifts, abilities and eloquence were Nestorius, Photinus, and Apollinaris, whose errors therefore were great Tentations. But what shall we say of some new upstart Teachers, every way short of the fore named for Science, Parts and Learning; yet equalling, yea, farre surpassing them for malignnesse of error and blasphemy? Shall we stumble at such blocks, and not look upon them rather as sent to try us and our love to God, and his ancient truths? Avoyd them there.

of sound Doctrine, &c.

therefore; and keep we that *Depositum*, or that sound Doctrine committed to our trust. Hold to that Forme or Patterne of wholesome words: If there come any unto you, and bring not this Doctrine, the Doctrine of Christ, receive him not into your house, neither bid him God speed. John's Epist. ver. 9. 10. 11. And saith Paul to Titus, and to us, Hold fast the Goodly Word as it hath been taught, &c. for there are many unruly and vain talkers and deceivers -- whose mouthes must be stopped --

Now how this Doctrine is to be kept, many Directions might be given. First, The Apostle here, having given this Charge to Timothy, knowing it was not in his Power as of himselfe to keep it; that is, either to follow these directions, or to avoyd the danger of seduction, concludes with Prayer to God for him, saying *Grace be with thee*; and seals it by adding his Amen. This sound Doctrine cannot be kept by our own strength: It hath many enemies, not onely Hereticks, and seducers, but prophane persons, hypocrites, persecutors, our own corrupt nature &c. Gods Grace must act him and us in this and all other like duties. Paul knew this in his own experience; what he could not effect (as he would) otherwise, he obtained by the Grace of Christ, which proved sufficient for him, 2 Cor. 12. 8. 9. By which grace and strength from Christ, he was able to doe and suffer all things, Phil. 4. 13. 2 Tim. 4. 17. We may work and strive with God and his grace, not coordinately as causes in part with him, he halfe and we halfe; but subordinately and as we are Instruments, and are acted, directed, ordered, and assisted by his Grace. This made Paul say, By the Grace of God, I am what I am: and his Grace which was bestowed upon me, was not in vain, but I laboured more abundantly then they all; yet not I, but the Grace of God which was with me. 1 Cor. 15. 10. I, and yet not I; Now can that be? We may be said to labour, fight, hold fast, and keep, &c. because the will and understanding is ours in which regard God gives and ascribes the action to us: but the power and ability by which we doe these things is Gods, and is from his Grace. All which teacheth us, as to Pray, endeavour, and seek strength and grace from

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Christ, and in all humility to depend in all things we doe, on his grace and assistance; so to acknowledge his goodnesse and mercy who Crowns his own work in us.

2. Now as *Paul* begs *Grace* for *Timothy*, so directing him elsewhere to the means of keeping this Charge, he sends him to the *Holy Ghost*, saying, *2 Tim. 1. 14. That good thing which was committed unto thee, (that is, the Forme of sound Words) keep, by the Holy Ghost, which dwelleth in us.* For by the *Holy Ghost*, as it dwelleth in us, we are inabled hereunto. The *holy Ghost* is every where as a *Spirit*, but not as *Holy*; so only it dwells in the hearts of the godly, as in its own house and temple, as having a propriety in us, and challenging *Rule and Government* over us, which it exerciseth. *First*, By captivating our understandings, wills and affections, and whatsoever in us opposeth it selfe. *2 Cor. 10. 5. Secondly*, By setting the heart at liberty. *Thirdly*, By stirring up good motions and affections in us, turning all the Powers of Soule and body to their right ends and objects: All which it doth voluntarily, at its own pleasure, not ours; and in such measure as it pleaseth, not alwayes pating forth it selfe to the full, either in mortifying of corruption, or affording strength. And therefore we are to wait on the motions of it, yea, (in the case we have now in hand) to stirre up the gift of God which is in us, and the graces of his Spirit, by which we may be further strengthened and inabled; and that made easie to us and sweet, which otherwise is harsh and hard. It is the Spirit of God by which the Word and true Doctrine of Christ was, and is given, as it *enlighteneth*; and it is the same Spirit of God, which by the *truth, sanctifieth us*, and which by the Power of it, and according to the Rule of the Word, will keep and preserve us in the truth, and discover unto us all Spirits of error, contrary to the Word, which seducers and Hereticks are ready to father on the holy Ghost, (which Papists pretend to be President in their Councells, as others in their Factions Assemblies) though they follow not the direction of the Word.

3. *Lastly*, So rest on, and trust to the Spirits direction and assistance, as to be sure, and most carefull, constantly to reme-

ber

of sound Doctrine, &c.

Ser. And hold to the old Apostolical and Fundamentall truths
 of the Word, which were at first made known by the Spirit,
 which is ever like it selfe. It is the Spirit that is promised to
 teach us all things; the things there spoken of are such things,
 as Christ spake unto his Disciples, being yet present with
 them, of which they were not so capable at that time. Now
 saith Christ, the holy Ghost, whom the Father will send in my
 Name, he shall teach you all things, and bring all things to your
 remembrance, whatsoever I have said unto you. Now what
 was brought to their remembrance, the Apostles taught, and
 sought to bring to the remembrance of other Disciples, as
 Peter, I will not be negligent to put you alwayes in remem-
 brance of these things, &c. 2. Pet. 1. 12 and accordingly
 Paul to Timothy, If thou put the Brethren in remembrance of
 these things, thou shalt be a good Minister of Jesus Christ, nour-
 ished up in the words of Faith, and of good Doctrine, whereunto
 thou hast attained: but refuse prophane and old Wives Fables, &c.
 1 Tim. 4. 6. 7. and 11. These things command and teach --
 And what saith the Apostle John? Let that abide in you, which
 ye have heard from the beginning -- if so -- ye shall continue in
 the Sonne and in the Father -- These things have I written un-
 to you, concerning them that seduce you, 1 John 1. 24. 26.
 And Christ himselfe saith to us, as once to the Jews, If ye con-
 tinue in my Word, then are ye my Disciples indeed: And ye shall
 know the truth, John 8. 31. 32. And it was the commenda-
 tion which Christ gave to the Church of Pergamos -- thou hast
 holden fast my Name, and hast not denied my Faith, that is, the
 Doctrine of Faith Revel. 2. 13. And his Exhortation and
 warning to the Church in Sardis, Remember therefore how
 thou hast received and heard, and hold fast, and repent, Revel.
 3. 3. So Tit 1. 9. -- A Bishop must be one -- holding fast the
 faithful Word, as he hath been taught. And to Timothy, saith
 Paul. Hold fast the Forme of sound Words, which thou hast
 heard of me, in faith and love which is in Christ Iesus, 2 Tim.
 1. 13. And to the Colossians, whom he sends to Christs sal-
 uation in the mystery of God and his Word, lest any should
 beguile them with emptying Words, he adds this Exhortation, As
 ye have therefore received Christ Iesus the Lord, so walke ye in

John 14. 27. and
 and especially to
 remember them.

For which we have
 exhortation, and advice
 that ye should remem-
 ber, &c.

I have

And Christ him-
 selfe, commanding
 the care to stand

Reproving the
 want of it in others

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built up in him, and established in the Faith, as ye have been taught, abounding therein with thanksgiving; beware lest any may spall you through Philosophy and vain deceit, &c. Coloss. 2. ver. 3. 4. 6. 7. 8.

Still we are sent to the Doctrine and faith once (and but once) delivered to the Saints, both for our rooting and building up in it, for which, if we could also be but truly thankful, we should not so easily be beguiled with enticing words, or given up to vain deceit.

Consider first, with that serious advice given by Paul, *Advise ye brethren, marke them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them; Rom. 16. 17.* And with that of Peter, which was his Farewell, (as this is like to be mine) to his Charge, (the converted Jews, but now in great part, after his death, perverted by errors; having also turned the gifts of God into wantonness, and forsaken the truth.)

I will endeavour, that you may be able after my decease, to have these things aboves in Remembrance; 2 Pet. 1. 15.

But what things? First, Negatively, not first, cunningly devised Fables, ver. 16. Secondly, Not new or other lightes and discoveries to be revealed in after Ages, and not formerly, or yet then heard of; whether Popish unwritten verities, as mystical relikes; or any other New Gospel, other Ordinances, unheard of Truths, as some perhaps would gather from, *Peters* mentioning of the present truth, ver. 12. who was they think, relates to, or infers, future truths not then made known. Clearer manifestations of the same ancient truths, we deny not; and here we are told of things, not to be newly discovered, but remembered, such and no other then our Saviour taught, of which he saith, *These things, (all needfull things) I have told you, being yet present with you. These things which were present truths, John 14. 25. yet he had told them, and he had said, his holy Spirit, who shall teach them, shall bring you into all things to your remembrance.*

of *found Doctrine*, &c.

Grace, wh. soever I have said unto you, ver. 24. Not any new or other Truths, which yet so many now would father upon the Spirit. This is that Faith which was once (and at once) delivered to the Saints, Jude 3. to be now, and yet contended for, against all new and other supposed truths or revelations.

2. *Affirmatively*; These things in Peter, were Apostolical Truths, which he had taught them in his former Epistle, and now teacheth them in this, he had written and testified that this (id est, the Word, which by the Gospel was preached unto them, 1 Peter 1. 25.) is the true Grace of God, wherein (saith he) ye stand, 1 Peter 5. 12. id est, the true Doctrine of free grace, not grace misapplied or abused to wantonness and licentiousness, not racked or extended beyond its bounds. Which grace if it were still truly taught, we should not hear of such Doctrines as these. First, *Justification, before Vocation and Faith*. Secondly, *God seeth no sin in Believers*. Thirdly, They sinning, though grossly, are as much in Gods favour and love, as the glorified Saints: yea, and they, even before renewed repentance, are bound to believe it. Fourthly, *No reconciliation of God to sinners, but onely of sinners to God*. Fifthly, *Reconciliation to God, without satisfaction by Christ*. Nay sixthly, *Universall grace, yet without redemption in time, and salvation of all, even of very Devils &c.* Here is grace enough, and free enough, if it were true Grace.

But in the Grace of God

Not abused, Or yet extended beyond its bounds,

As seen by many

Shewed in the Particulars,

He again in this Epistle teacheth and exhorts to Faith and Piety, and tells us, that God hath called us (through the Knowledge of him) to glory (as the end) and to virtue (as the means;) to life and godliness, See 1 Peter 1. 7. 4. 5. 8. and 2. 9. 10. If ye do these things, ye shall never fall. And in the body of the Epistle, intending to arme them and to rebuke seducers and false teachers, 1 Peter 2. 1. 2. &c. he recommends unto them the holy Scriptures, both Old and New Testament rightly understood. See 1 Peter 1. 19. 20. 27. and 2 Peter 3. 2. These he makes as the fixed pole and compass which he would have them and us to steer our course by.

The Doctrine of 17th Peter.

The Doctrine of Scriptures rightly understood,

Both New Testament and Old

This being so, we see what to judge of our prophane Antiscripturalists

